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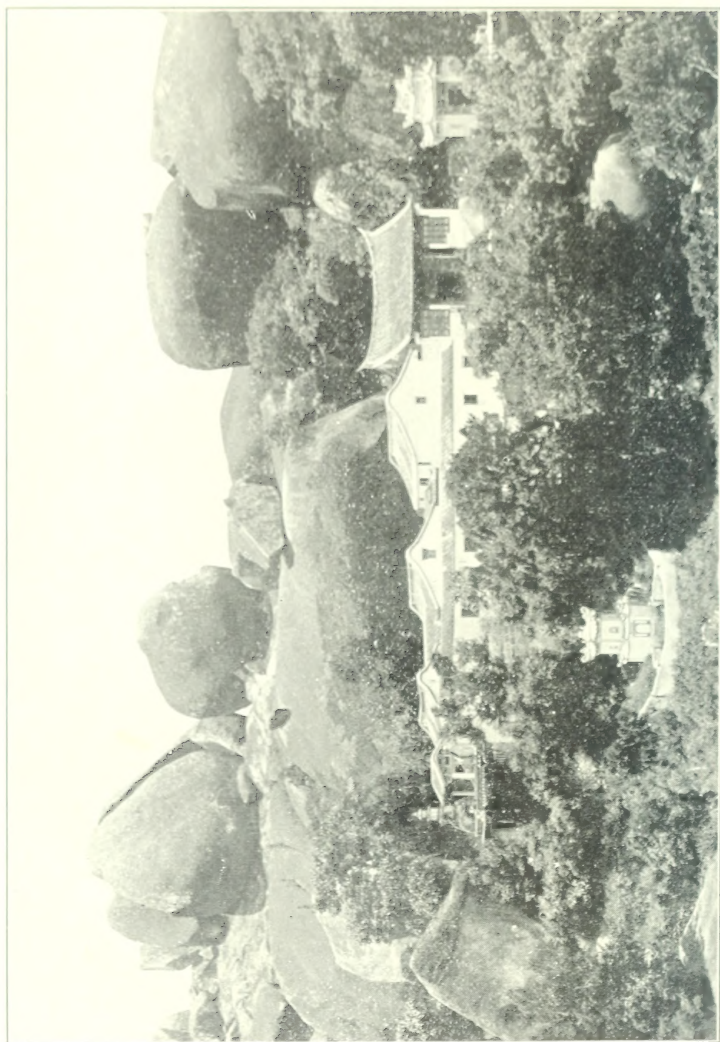
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IN AND ABOUT AMOY

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IN AND ABOUT AMOY



TIGER MOUTH TEMPLE.

IN AND ABOUT AMOY

Some historical and other
facts connected with one of the first
open ports in China

BY REV. PHILIP WILSON PITCHER, M.A.

Member of the American Refd. Church Mission

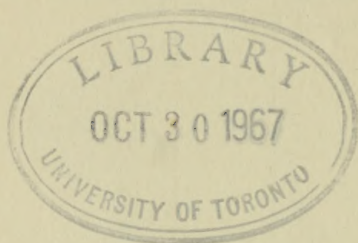
Amoy, China

ILLUSTRATED

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THE METHODIST PUBLISHING HOUSE IN CHINA
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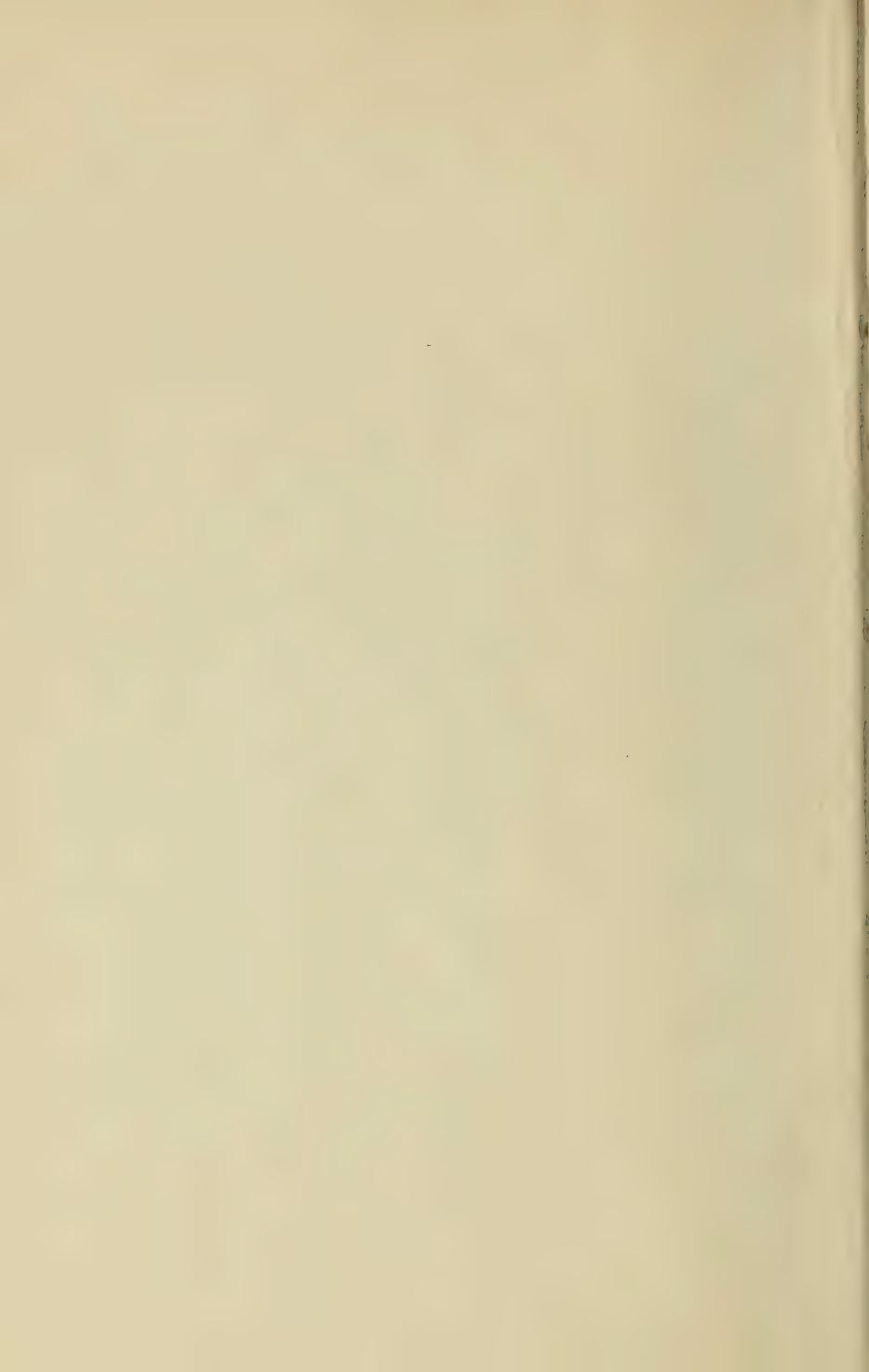


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ERRATA.

Page:—Stragetical, read strategical.

Page 17. Scostris read Sesostris.

Page 18. Third paragraph. The Druid, Pylades, and Algerine were detached from the fleet and remained at Amoy.

“Kolongsu was not evacuated before March 1845, after the payment of the fifth installment of the indemnity,” it being a stipulation made at the Nanking Convention that Kolongsu (and Chusan) “should be held by Her Majesty’s forces until the money payments and arrangements for opening the port to English merchants were completed.”

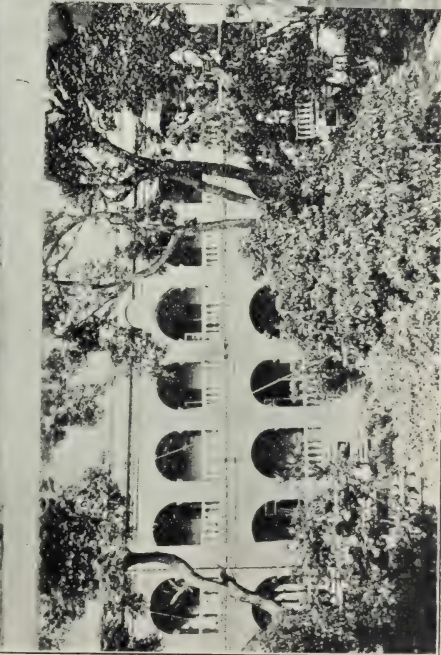
Pages 18, 19. Eight centers, read nine. Add Hui-an.

Pages 22, 23. These figures represent the *gross* value of trade.

Page 69. A misplaced sentence, in second paragraph. “Just a short description of a tablet of a mother will be in order” should follow the first sentence in the paragraph.

Page 89. Railroads. “The combined length of those enumerated here” should read:—the combined length of railroads now in operation in the empire is over 3,000 miles.

Page 112. “14,900,000 taels” should read:—14,800,000 taels. These figures refer to the *net* value of trade.



AMERICAN CONSULATE.
JAPANESE CONSULATE.



GERMAN CONSULATE.
BRITISH CONSULATE.

CHAPTER I.

FOREWORD.

In the southern part of the great Empire of China on the borders of the Pacific Ocean, where its western shores sweep for 2,000 miles south-westward, in N. Lat.* 24.° and E. Long. 118.°, lies the little island of Amoy. So hidden is it behind the still farther outlying ones that protect it from the sea, such as Quemoy (金門), Le-su (烈嶼), Tai-tan (大担), and Chhi-su (星嶼), that the traveller would be apt to miss it as he journeys up and down the Formosa Channel.

Perhaps no place along this entire coast has had a more interesting and exciting story to tell than this same small island, scarcely eight miles across. Many are the stirring events which have taken place here and in the neighborhood. For hundreds of years it was the rendezvous of bold buccaneers and unscrupulous adventurers, who, ravishing and plundering its inhabitants without mercy, made off with the spoils only to return another day to renew their wild depredations more violently than before. It has been the theatre of many a fierce struggle, and the strong strategical position, or gateway to all the vast territory beyond (even Formosa itself), coveted alike by Manchus, the Long-haired Rebels, the Dutch, and the Japanese.

* Amoy City N. Lat 24° 28.' E. Long 118° 10.'

The story of some of these events has been chiselled on the rocks, or carved on Memorial Arches, which time for the past 300 years at least, has failed to erase. About some of them it will be the purpose of this book to tell, as well as something concerning the homes, country, industries, customs, and language of this people. While the book does not pretend to have exhausted the subjects presented, yet it is hoped that these brief glimpses will be sufficient to prove both instructive and interesting. They are glimpses, however, of but a small corner of China, and it must not be assumed that they reveal the whole empire.

The material for this small volume has been gathered from many sources, and from personal research and observation during more than twenty years residence in the place. Some of the matter has appeared in print before, but it is the belief of the writer that by reproducing it here in this form the value of the book will be enhanced and at the same time make it more complete in all its parts.

The author desires to acknowledge his indebtedness to all who have contributed in anywise to the production of this book, whether in the way of helpful criticism and suggestion or otherwise.

We trust that the book will prove not only interesting to those who have lived here, and to those who still reside here, but that it will enable our friends in the home lands to better understand our environments in this part of Far Cathay.

CHAPTER II.

EARLY TRADERS AND KOXINGA.

Amoy is situated in the southern part of the Fukien province, which is bounded on the north by Chekiang, on the south by Kwangtung, on the west by Kiangsi, and on the east by the Formosa Channel. The Amoy district covers an area of about 18,000 square miles, comprising three *Fu* with twenty counties; and two *Chiu* with four counties, having a total population of * 10,000,000 people.

A *Fu*, or *Hu* as it is called in the Amoy vernacular, corresponds somewhat to a Congressional district in the United States. A *Chiu* is the same as a *Fu*, only † smaller and less ancient.

I. The political divisions are as follows:—

CHOAN-CHIU	Fú	泉州府
County of Chên-kang		晉江
„ „	Lâm-an	南安
„ „	Húi-an	惠安
„ „	An-khoe	安溪
„ „	Tông-an	同安

Population 3,000,000

* Estimated.

† Douglas Dictionary.

IN AND ABOUT AMOY

CHANG-CHU 漳 州 府

County of Liông-khe 龍溪

.. .. Chang-poo 漳浦

.. .. Lâm-chêng 南靖

.. .. Tiô-thoà 長泰

.. .. Pêng-hô 平和

.. .. Chiàu-an 詔安

.. .. Hải-têng 海澄

Population 2,500,000

THENG-CHU 汀 州 府

County of Siông-hâng 上杭

.. .. Tiông-theng 長汀

.. .. Lêng-hòa 甯化

.. .. Bú-pêng 武平

.. .. Liân-sêng 連城

.. .. Chheng-liú 清流

.. .. Èng-têng 永定

.. .. Kui-hòa 歸化

Population 3,500,000

ÈNG-CHHUN CHIU 永 春 州

County of Tek-hòa 德化

.. .. Toā-chhân 大田

Population 500,000

LÊNG-NÂ CHIU 龍 巖 州

County of Chiang-pêng 漳平

.. .. Lêng-iông 甯洋

Population 500,000

HENG-HOÀ FÚ, with its two counties, is also under the jurisdiction of the *Taotai* (*Intendant of circuit, who rules several departments) residing at Amoy, but since this Fú is in closer proximity to Foochow, it is omitted here.

Amoy, being one of the natural entrepots of the nation, with a harbor unsurpassed, was undoubtedly brought very early to the notice of the world and was known to the traveller and merchant of the West in the earliest centuries of the Christian era.

It first comes to notice in the days of the Sung dynasty (1126-1278) when it existed only as one of Marco Polo's "isles of the sea," then probably inhabited by a few poor fishermen and roving adventurers. To this place came the princes of Sung,† when they fled from the capital at Hangchow on account of the invasion of the Mongols. Stopping first at Choan-chiu (泉州) they made their way to this place where they arrived in the winter of A. D. 1276, landing on the northeast coast at a place called Gaw-thong (五通)‡

After 1345 history records how for 200 years bold buccaneers and Japanese marauders pillaged and murdered the people of the island without

* Douglas Dictionary.

† "Topography of Amoy." Translated by C. A. V. Bowra, Esq. Commissioner of Customs at this port, 1905—. For other data contained in this chapter the author wishes here to acknowledge his indebtedness to Mr. Bowra.

‡ The place where General Burgevine is said to have been drowned.

showing mercy either to the women or children. Out of self-defense the poverty-stricken inhabitants were compelled to cast in their lot with these desperadoes, and hence it became a most notorious rendezvous for buccaneers and pirates from along the entire coast.

But long before Amoy became the port of entry for domestic and foreign trade, Hai-teng (海澄), then called Zaitun (a walled town about 16 miles west of Amoy) held that distinction down to the end of the 14th century. A large trade was carried on with India, Arabia, and western Asia, and it must have been one of the greatest—if not the greatest commercial center of the world at that time.

As a commercial port Amoy itself first came to notice about 1516 with the arrival of the Portuguese who maintained a trade with the Chinese for nearly fifty years, *i.e.*, till 1566. Their intercourse with the people of this port was conducted, however, surreptitiously on the island of Go-su (浯嶼), (beyond Chhi-su (星嶼) a lighthouse station in the outer harbor) as they were forbidden by the authorities to have any dealing whatsoever with the natives, or vice-versa. It is said that when the officials discovered what was going on they resented the offense by taking off the heads of ninety merchants engaged in trade with the foreigner. This likely repressed the ardor of the Chinese merchants and they became more discreet in their operations.

After the Portuguese came the Spaniards from Manila in 1575. Notwithstanding the fate of the unfortunate merchants mentioned above, the Spaniards managed to induce others to enter into trade with them, and succeeded in building up a trade that required a fleet of "thirty or forty junks" to carry the products to Manila. This trade amounted to over "a million and a half gold annually." The principal article handled was raw silk, which was transhipped at Manila to Mexico where it was used "to weave the celebrated fabrics so much in vogue at that time."

Then came the Dutch in 1604, who sailed up as far as Haiteng. But in all their attempts up to 1662 to find a footing in Amoy they not only failed but succeeded in provoking the bitterest opposition. However, after possessing themselves of Formosa in 1624, they were able to maintain a kind of trade in silk and sugar, which was conducted as secretly as possible on the island of Quemoy (金門). This however all came to an end when they were driven from Formosa in 1662 by the famous Koxinga.

So celebrated a man as Koxinga requires more than a passing notice.

His father, Ti Chi-liong 鄭芝龍 of Chioh-chi near An-hai, while still a young man, ran away to Japan where he became a lawless adventurer. There he married a Japanese. Returning to China he harrassed for many years the maritime districts of Fukien and Kwangtung. In 1626 he invaded Amoy and again in 1627, when he defeated the

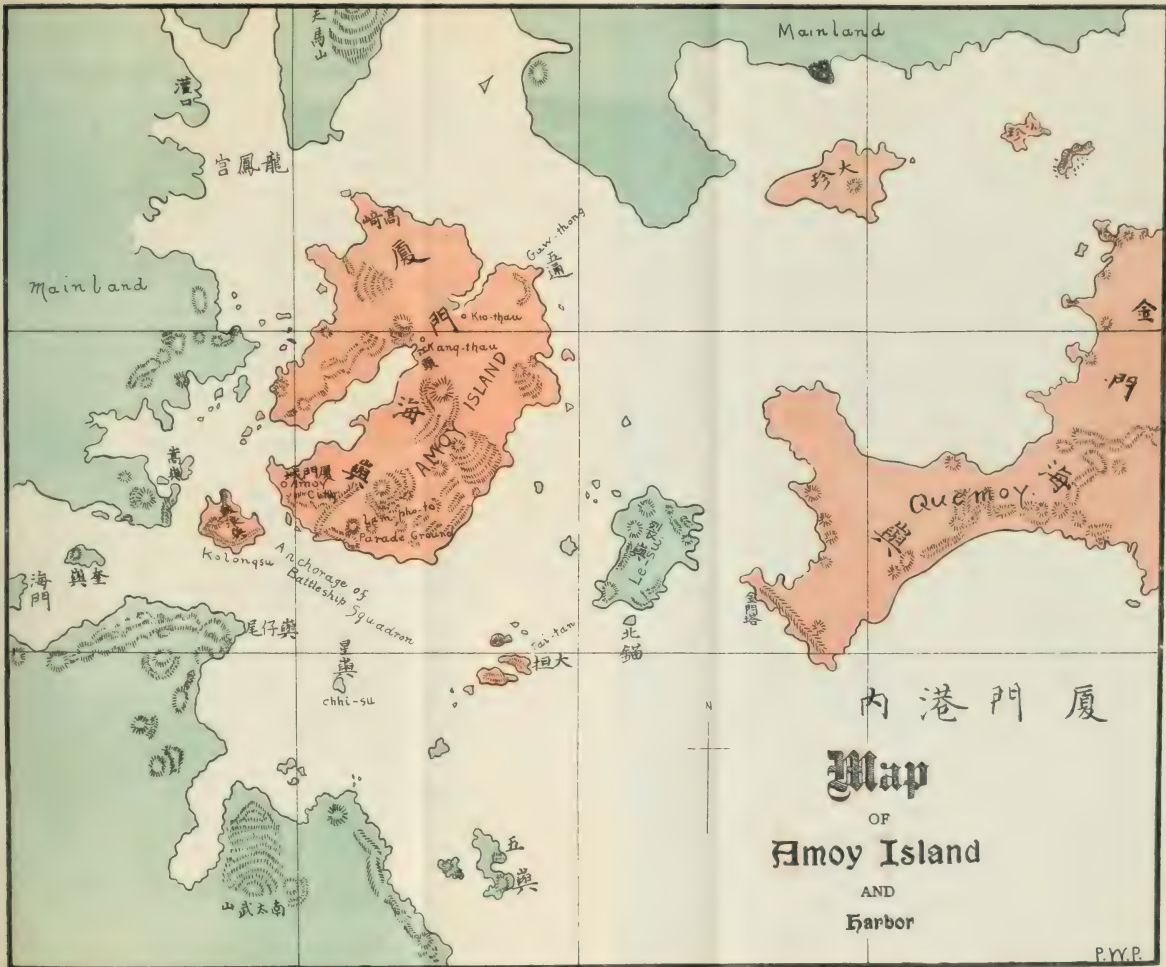
government troops and took possession. After a desperate fight at Foochow in 1628, with the invading Manchus, his wife being killed, he surrendered, but his loyalty was never above suspicion.

But it is with his son, viz: Ti Seng-kong 鄭成功 (Koxinga) that the exciting events of Amoy are connected. He was probably born in Japan, but left for China when seven years of age. At fifteen he had won a literary degree. Soon after he became acquainted with one of the Ming princes who praised his cleverness, took a great fancy to him, and "made him a noble of the third grade." He was also given the rank of an Imperial son-in-law, changing his name to Kok-seng 國姓 *i.e.*, "he who bears the name of the ruling Kok (Dynasty). To the last, as his history will show, he remained steadfastly by the Mings and never surrendered to the Manchus, but opposed and fought them to the end.

In the mighty struggle against the latter he chose Amoy for his place of defence. It was he who changed the name of the island to: "The Island that remembers the Mings."

He collected a band of followers, several thousand strong and set up his standards (1647) on the island of Kolongsu, an island just opposite Amoy. He had, it is said,* a fleet of 8,000 war junks, 240,000 fighting men, 8,000 Ironsides; and with all the pirates that infested the coast of southern China under his command he claimed to have a combined

* Topography of Amoy.



廈門港內

Map

OF

Amoy Island

AND

Harbor

force of 800,000 men. In training his men, we are told, he used a stone lion weighing over 600 pounds to test the strength of his soldiers. Those who were strong enough to lift this stone and walk off with it were selected for his own body-guard, named the "Tiger Guards." They wore iron masks and iron aprons; they carried bows and arrows painted in red and green stripes, matching with long handled swords used for killing horses; and they were stationed in the van that they might maim the horses' legs. They were his most reliable troops and were called "Ironsides."

In vain the Manchus endeavored to dislodge him and in 1660 they suffered a serious defeat just off Ko-kia (高崎), a small town about three miles northwest of Amoy.

In the year 1662 Koxinga died, leaving his son in command. He did not possess the ability of his father and Amoy was captured with the aid of the Dutch by the Manchus in 1663, but the place was not finally conquered until 1680. Thus did Koxinga "remember the Mings."

At Chioh-chí (石井) the home of Koxinga's father, his memory is still preserved, and his deeds commemorated by a temple. "The court is dim with weeds, but lists of honors won by members of the family hang upon the walls," demonstrating that even in recent times the name is still of some distinction.

On the left side of the "big road" leading from Amoy to and near E-mung,kang there are

several images and a riderless horse grouped about and under a small open temple. These are said to have been erected to commemorate the deeds of Koxinga, "the great general."

After the Dutch undoubtedly other traders came following fast for the next two hundred years. The first English trading vessel arrived about 1670, and just about this time the East India Company opened factories here and over in Formosa.

But we need not follow their history here; suffice it to say that some left their bones buried beneath the sod on the island of Kolongsu. Recently (1905) they were taken up and placed in the Foreign Cemetery. On their tombstones are these dates 1698, 1700, and 1710.

It is with the events of the 19th century that we are far more interested. For certainly far surpassing all that preceded it was the capture of Amoy on the 27th of August, 1841, by the British forces, commanded by Sir Hugh Gough and Admiral Parker. From this time a new era began, and a trade was built up, of which the early traders never dreamed in their highest flights of fancy.

CHAPTER III.

THE DOORS OF AMOY OPENED.

For many years China was nothing more than a hermit Kingdom. She shut herself off entirely from the outside "barbaric" world. Her walls were high and strong, and every door hermetically sealed against all intrusion of the foreigner, merchant or missionary.

Early in the nineteenth century, the missionaries Morrison, Milne, Bridgman and Abeel began knocking at the barricaded gates of the Empire for admission to preach the everlasting riches of the Gospel of Jesus Christ. But for years they were obliged to confine their labors to the suburbs of Canton and the island of Macao (a small island off the southern coast of China), and the bleak and rocky coast of the Empire. In no other places in the vast nation were foreigners tolerated.

This seclusion was persistently maintained until the year 1840.

We can only rapidly glance over a few matters of history to show how this seclusion was finally overcome.

After the expiration of the privilege granted by charter to the East India Company in 1834, and by which they had enjoyed a monopoly for

nearly two centuries in carrying on trade at Macao and Canton, the English Government sought to renew these commercial relations in such a manner that all British merchants might have a share of the trade with the Chinese people.

To this end the Rt. Hon. Lord Napier was sent to China to commence negotiations for maintaining trade on a "proper footing." He arrived in Macao, July 15th, 1834, but his mission proved a failure. Others followed him, but it was not until April 12th, 1837, that England was granted the privileges she sought.

But at this time trade was largely confined to traffic in opium, brought here in the first instance probably by Arab traders hundreds of years before, every picul of which was smuggled in. So lucrative had the business become that Chinese as well as foreigners were eager for the extension of its consumption, hence steps were taken to legalize its sale and use. The point at issue therefore in 1840-2 was not so much the introduction of opium as a question of legalizing its use in the empire, or of making its sale a legitimate business.

There were many however, who had the welfare of the nation at heart, who fought to the end both against its further introduction and its unrestricted use in the broad land. From the very first the Chinese government demonstrated its strong opposition to the drug, and as early as

1729 issued a drastic* edict against its introduction. At times stern measures were adopted for its suppression, such as banishment of offenders and confiscation of the goods. Finally on the 18th of March 1838, a proclamation was issued demanding the surrender of all the opium in possession of merchants, and bonds required that no more should be introduced under penalty of death.

In response 1,037 chests were delivered up, and then, on March 27th, 1839, through Chas. Elliot, the English representative, 20,283 chests, valued at \$11,000,000, were passed over to the Chinese authorities, and an agreement signed by most of the foreign merchants not to trade in opium any more. This whole quantity was destroyed by the Chinese authorities in good faith, and as a noted historian observed, it was "a solitary instance in the history of the world of a pagan monarch preferring to destroy what would injure his subjects rather than to fill his own pockets with the sale." In addition, sixteen persons—English, American and Indian—principal agents in the trade, were ordered out of the country and told never to return again. But the agreement was never kept, and before the last chest was destroyed, shiploads were on the way and some being unloaded on the defenceless shores. And it kept on coming and coming until the two nations of England and China were plunged in a cruel and

* Chinese Recorder, August 1907.

destructive war. So far as Amoy was concerned the stirring events of the early forties were prefaced by the arrival in the harbor of the English man-of-war "Blonde" (July 3rd, 1840) with a letter which was to be forwarded from this port to the authorities in Peking. The reception given to this expedition is narrated in an Imperial† edict, of which the following is an extract:—

“Upon this occasion (6th Moon, 5th day, *i.e.*, 3rd July, 1840,) an English ship of war sailed into the harbor of Amoy, under pretense, as they said, that they wished for peace. At that time both civil and military officers went forward to impede their landing, and gave them a hearty scolding; they did not permit them to come on shore. Whereupon these rebellious foreigners had the hardihood to change their flag and fire off their guns; and a principal person of the ship, dressed in foreign clothes, but speaking the Flowery speech, came right before our fort, and alternately made use of the most bland and most abusive language. Just then Chin Seefuh acting as major of the central division of the admiral's troops let fly an arrow and hit him right in the hollow of the breast, when he fell dead, and our soldiers in succession firing off their matchlocks shot two of the foreigners who fell into the sea. Chin Shingyuen, acting as colonel, who was commanding on the occasion, seized a long spear, with which he ran a white

† Chinese Repository, Vol. x. p. 443.

foreigner thro the body and killed him ; and the people of our warships afloat, and our mandarins and soldiers from the shore, firing off volley after volley of great guns and matchlocks, hit and wounded an immense number of the foreigners, etc., etc., etc." All the Chinese officers who took part in preventing the foreign vessel to accomplish its mission were immediately promoted.

The next chapter in those troublous times opened with the arrival of the English fleet in the summer of 1841.

Soon after the capture of Canton, the British forces,* "consisting of two 74s and seven other ships of war, four steamers, twenty-three transports, and two other vessels, carrying in all 3,500 troops, under the joint command of Sir Hugh Gough and Admiral Parker, moved northward up the China coast for the purpose of subduing the nation." Four days after leaving Canton the whole flotilla dropped anchor in the harbor of Amoy, Aug. 25th, 1841. The British forces had not been unexpected, and extensive preparations had been made for their reception.

"Every island and protecting headland overlooking the harbor had been occupied and armed, and a continuous line of stone wall more than a mile long, with embrasures roofed by large slabs covered with earth to protect the guns, had been built, and batteries and bastions erected at well-chosen points."

* William's Middle Kingdom Vol. II

The following* ultimatum was issued on Aug. 26th, 1841.

To his excellency the admiral, commander-in-chief of the naval forces of the province of Fukien:—

The undersigned, Sir Henry Pottinger, Bart., her Britannic majesty's plenipotentiary, Sir William Parker, commanding in chief the naval forces, and Sir Hugh Gough, commanding in chief the land forces of the British nation in these parts.

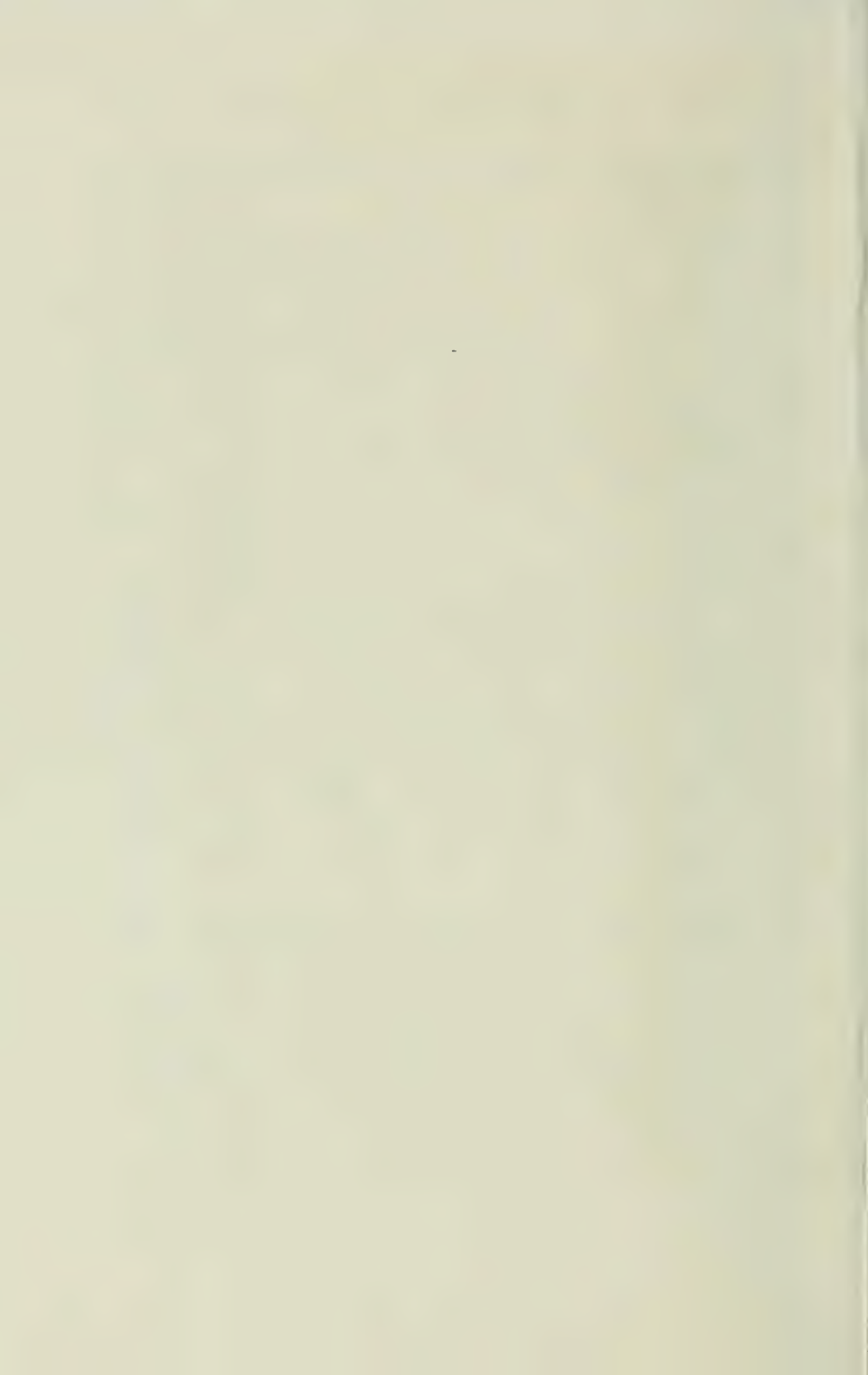
There being certain differences subsisting between the two nations of Great Britain and China, which have not been cleared up, the undersigned plenipotentiary, and the commanders-in-chief have received the instructions of their sovereign, that unless these be completely removed, and secure arrangements made, by accession to the demands last year presented at Tientsin, they shall regard it as their duty to resort to hostile measures for the enforcement of those demands. But the undersigned plenipotentiary and commanders-in-chief moved by compassionate feelings, are averse to causing the death of so many officers and soldiers as must perish, and urgently request the admiral commanding in chief in this province forthwith to deliver the town and all the fortifications of Amoy into the hands of the British forces, to be held for the present by them. Upon his doing so, all the officers and troops therein will be allowed to retire with their personal arms and baggage, and the

* Chinese Repository Vol. XI Pg. 155.



The Fuhkien Province: Political Divisions.

Note. The six political divisions lying south of the double line are sometimes referred to as South Fuhkien, but of these Henghoa is not included in the region spoken of as the "Amoy District."



people shall receive no hurt: and whenever these difficulties shall be settled, and the demands of Great Britain fully granted, the whole shall be restored to the hands of the Chinese.

No recognition of the ultimatum being taken the battle was begun at *one o'clock on the same day. For a time the struggle was fierce, and notwithstanding a continuous cannonading from frigates and steamers,—in all more than 24,000 rounds of shot and shell being discharged for many consecutive hours, no perceptible impression was made upon the fortifications. Another marvellous thing was that in spite of this bombardment only about forty lost their lives. Probably the place would not have fallen had not the English landed a force and attacked the place from the rear.

“At one o'clock the *Queen* and *Seostris* stood in for the east end of the long battery, and the *Blonde* and *Druid* and *Modeste* for *Kolongsu*. The *Seostris* fired first. It was returned. The *Queen* then commenced. The batteries on all sides soon opened. The *Bentinck* gave the soundings for the *Wellesley* and *Blenheim*, in front of the long battery, distant 400 yards. The Chinese endured the fire right manfully, standing to their guns till they were shot down by musketry in the rear. The batteries were never completely silenced by the ship's guns, and, it is believed they never would have been.

* Chinese Repository Vols. X and XI.

"It was nearly 3 p.m. before the 18th landed, accompanied by Sir Hugh Gough and staff The flank companies soon got over the wall driving the enemy before them killing more men in ten minutes than the men of war did during the whole day The troops passed thro the southern suburbs, mounted the heights between them and the chief town, where they bivouacked for the night, and entered the citadel the next morning. Thus fell the boasted strength of Amoy.

"All the arms and public stores, consisting of powder, wall-pieces, gingsals, matchlocks, shields, uniforms, bows, arrows, spears and other articles found in great quantities were destroyed; 500 cannon were found in the forts." The Chinese forces were estimated to be 8,000 troops and 26 war junks, one two-decker, built on the foreign model and carrying 30 guns.

Leaving a detachment of 550 soldiers on Kolongsu, and three vessels in the harbor, to guard the place the flotilla left for Chusan. In the following year after peace was declared (1842) all these forces were withdrawn from Amoy.

The affairs of nations as well as of individuals are in the hands of and under the control of the Great Ruler of the Universe. He maketh even the wrath of man to praise Him, and out of this strife and commotion He wrought good. Canton, Amoy, Foochow, Ningpo and Shanghai, by the Convention of Nanking, Aug. 29th, 1842, were opened for

residence and commerce and for the introduction of the gospel, whose messengers have ever since proclaimed far and wide in this empire peace and good will and salvation thro Jesus Christ the Son of God. May the Lord speed the day when that which was forced in, as well as the many other evils that exist, and all forms of vice, will have been cast out, "not by might, nor by power," but by the Spirit of the living Lord.

By the Treaty of Tientsin, made in 1858 and ratified in 1860, ten new ports were opened in China, among them being Tamsui, Taiwanfoo, Swatow, Chefoo and Tientsin. In 1878 there were twenty-one ports opened for trade, and permission granted to all foreigners (1860) to travel with passports.

Other treaties and edicts or arrangements followed until in every province we find one or more places open for foreign residents, for holding of property, and for trade. (See Appendix).

The port of Amoy as we have seen was one of the first five treaty ports opened for trade and residence by the convention of Nanking, August 29th, 1842. But as early as February of that year it became the base of the present extensive and successful missionary operations of the three societies laboring here, named in the order of their founding: Reformed Church in America, 1842; the London Missionary Society, 1844, and the English Presbyterian Church, 1850. At present (1908) these societies are located in eight

centers about Amoy, viz: northward, Amoy, Choau-chiu, Eng-chhun, and Tong-an; southward, Chiang-chiu, Chang-poo, Sio-khe and Theng-chiu. Together these missionary societies have a foreign force of missionaries of nearly 100. There are 75 church organizations working harmoniously together, 7,000 communicants, 8,000 or 9,000 baptized* members, and from 15,000 to 20,000 adherents.† There are more than 30 ordained native pastors, 100 unordained evangelists or preachers, a score of Bible-women, 100 school teachers, a Union Theological College, a Union Boys Academy, (*i.e.* of the three missions), an Anglo-Chinese College, several Grammar Schools, ten schools for women and girls, and about sixty elementary or day-schools. There are ten hospitals,—ministering to many thousands of the stricken ones annually,—two at Amoy, two at Choan-chiu, two at Eng-chhun, one at Hui-an, one at Chiang-chiu, one at Chang-poo, and one at Sio-khe. Then besides these there are the two community hospitals at Amoy, making altogether twelve hospitals in this part of China.

In addition to the above enumeration there is a chain of mission churches or chapels extending across country from Swatow on the south to Foo-chow on the north, making it possible to spend the night in some comfortable mission chapel for a distance of 350 miles along the coast. Similar

* Includes communicants and baptized children.

† Includes communicants, baptized children, and inquirers.

quarters may be found even unto the borders of Kiangsi on the west. But the story of sixty-five years of missions in the Amoy field,—so replete with interesting details and marked success, must be told by itself to be appreciated and understood. We must therefore content ourselves with these few facts here.

The Roman Catholic church also has very extensive work in this district. This work antedates all others and the number of converts far exceeds all others. The seventh day Baptists also began work in this district in 1906.

As a commercial center Amoy has always ranked high, and up to the year 1900 at least it was fourth in importance for the exportation of tea,—the greater part being brought over from Formosa and transhipped here. Since the occupation of Formosa by the Japanese this has all been changed, as the tea from that island is now shipped to Japan and then to other countries. Consequently the tea trade in every way is about finished at this port. Even tho this be so, we do not believe that Amoy's prosperity, or its history as an important commercial center is by any means ended. With its harbor, the finest anywhere along this coast, it will offer a most valuable terminus for the railroads that will eventually be constructed in these parts,—some already begun. Then we may look for a revival of the prosperity and trade of former days.

In Amoy's palmyest days it was no uncommon occurrence for vessels to leave with 1,000 tons of tea at one time for San Francisco, Vancouver, or

New York. Even as late as 1905 Pacific Mail steamers took 700 or 800 tons at a time. In the busy season Amoy harbor was bristling with business,—it has not by any means ceased to be a busy place,—as many as fourteen or fifteen steamers were here at one time loading for other ports. In one year, chosen at random, (1891) 1867 vessels having an aggregate of 1,659,212 tons burden entered and cleared at this port. They brought sugar, rice, opium, raw cotton, cotton yarn, hardware, oil, etc.; they took away tea, porcelain, paper, etc. Of the number of vessels, 80% were under the British flag, 8% under the Chinese flag, 6% under the German, and 6% under the flags of different nations. Since then the number of vessels bearing the American and German flags have greatly increased, but they came too late to enjoy much of the benefits of the trade at this port.

The amount of tea exported in 1891 amounted to 12,000 tons.

To show that 1891 did not register the high-water mark of prosperity in Amoy, the following brief table * will indicate :

	VALUE OF TRADE.		REVENUE.	
	H. K. T.	Mex.	H. K. T.	Mex.
1888	19,000,000	\$28,000,000	1,210,222	\$1,800,000
1891	18,000,000	24,000,000	992,000	1,488,000
1906	20,000,000	30,000,000	870,000	1,300,000

* Customs' Reports.

During recent years it has been the tendency for exports * to decrease and imports to increase. On the face of it anyone would rightly declare that this could only prove ruinous in the long run. But there is a special reason for it, which prevents disaster, and which will be shown in another chapter on "Amoy Emigration."

The history of the Customs House at Amoy is so interesting that it deserves more than a passing notice. Its establishment dates back two centuries. From Commissioner Bowra's report of 1906 we find that "it was founded in 1685 upon the recommendation of Shih Lang (施郎) the successful Admiral in suppressing Koxinga's power." For nearly fifty years it was under the direction of "the secretary of the provincial board of revenue who was changed yearly."

In 1729 a new order of things came into vogue when the Governor of the province was made the Director. He in turn was superseded in 1738 by the Tartar General. Then about 1860 the great change took place when the Maritime Customs Service at all the treaty ports was placed under the supervision and control of a European† Inspector General, Horatio Nelson Lay, paid by the Chinese government. This order of things continues till

* 1906 Imports 17,500,000 H.K.T.

1906 Exports 2,500,000 H.K.T.

† First of all however the Collection of Customs was entrusted to the three Foreign Consular bodies represented at Shanghai in 1855, viz: England, France and the United States.

this day, while "the Tartar General is represented in Amoy now by two Manchu deputies of military rank, one for the Foreign and one for the Native Customs, each of whom holds office for a year."

In 1901 the Native Customs came under the control of the Foreign Customs (until this time separated), and just to show how matters were conducted, it was discovered that 294 persons were on its pay-roll, a great majority of whom were little more than parasites, drawing pay and doing little or absolutely nothing in the way of work. The number has now been reduced to about thirty, while thousands of dollars find their way to the coffers of the government treasury which formerly found their way to some bottomless pit.

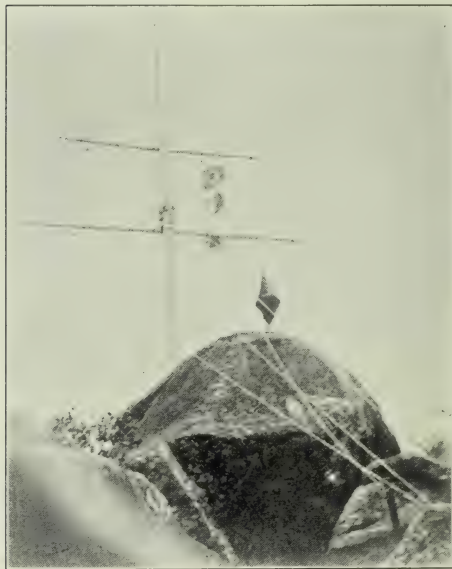
English, German, and American merchants were soon attracted to this place after the signing of the Nanking Treaty. Vast fortunes have been made—and lost—by them. Heads of firms have retired with thousands of pounds sterling to their credit, and lived the rest of their life at home surrounded by all that their great wealth could purchase. Others have been less fortunate, for some after retiring still remained connected with the firms to their great grief. A turn in the wheel of fortune has sometimes, in an unexpected moment, swept everything out of sight, and they with their partners have gone down in the wreck. One man, it is said, retired in this way with £800,000 sterling. Soon after, the crash came and he tried to begin over, but he never succeeded.



AMOY CLUB.



CUSTOM HOUSE.



SIGNAL STATION.

Another went home with £200,000 sterling, but the day came when he was almost penniless.

Among the old firms which were once established here the following names will be familiar: Dent & Co., Elles & Co., Brown & Co., Fearon Low & Co., Russell & Co., Lapraik, Cass. & Co.

And then the smaller firms: Wilson & Nichols, N. Moalle, F. C. Brown & Co.

Of this entire number the last one is the only one still in existence, but of course conducted by others.

The firms and other places of business now conducted in Amoy and on Kolongsu will be found in the Directory of Amoy, 1908. (See Appendix).

CHAPTER IV.

THE ISLAND AND CITY OF AMOY.

The City of Amoy on the island of the same name is situated 300 miles north of Hongkong, 200 miles south of Foochow the capital of the province, 550 miles south of Shanghai, and 1,100 miles south of Peking.

The island is seven or eight miles across, and about twenty-five miles in circumference. It came near losing a large slice of itself by the waters of a deep bay on the west side. The surface is extremely rough and rugged. Great boulders, and high rock-capped hills stretch out before one's vision in a line of unbroken profusion and forming a landscape both wild and pleasing.

The name by which the island was first known seems to have been Ka-ho-su* (嘉禾嶼) *i.e.*, The Island of the Goodly Crops. (1276). In 1654 Koxinga changed the name to Su-beng-su (思明嶼) *i.e.*, The Island that Remembers the Mings,—meaning thereby that this island was the last place in the whole Chinese Empire to fall into the hands of the conquering Manchus. (1680).

During the time of the Manchu invasion when Koxinga had the coast and inland districts divided into seventy-two military posts, Amoy was known by the name T'iong-tso-so (中左所), *i.e.*, The Middle

* "Topography of Amoy."

Left District. Some time later in its history it received the name Lo-kang* (鷺江) *i.e.*, The Egret River or The Paddy Bird Stream,—on account of the large number of white egrets or paddy-birds that frequent the streams about here. Somewhere about A.D. 1400 it received its present name Amoy† (廈門) *i.e.*, The Mansion Door, or The Elegant Gate, but just why is not very apparent. However this name did not come into regular use until after the subjugation by the Manchus had been completed in 1680. The meaning of the name may be in reference to Formosa, as Amoy was considered to be "the throat or strategical key to that island."

The two ranges of barren and bleak hills which stretch across the island from north to south, make vegetation scarce. The farms are confined to the very small patches of ground that lie in the valleys, or nestle by the hillsides. One hundred and forty villages are hidden away among the hills and rocks, averaging 1,000 souls apiece. The houses are very rarely, if ever, isolated.

The climate. During a certain part of the year it would be difficult to find a more disagreeable and trying climate, while at other times none could be more delightful. The latitude $24^{\circ} 28'$ is just a degree above the tropics, being about the same as Key West, Florida, U.S.A.

* Poetical name.

† Locally written F-mng ; in Mandarin Hsia-men.

There are four seasons, spring, summer, autumn and winter. Spring begins in February, summer in May, autumn in October and winter in late December. Spring and summer are rather trying, autumn and winter beautiful and very healthful. From the middle of January till well along in May the wet season usually prevails.

METEOROLOGICAL OBSERVATIONS

REGISTERED AT THE AMOY CUSTOM HOUSE

	1906		1907		1906			1907		
	Ther-mometer		Ther-mometer		Weather			Weather		
	Max.	Min.	Max.	Min.	Rainy Days	Hours of Rain	Rain. Inches	Rainy Days	Hours of Rain	Rain. Inches
January . .	80	45	69	45	10	53	2.35	2	37	1.8
February . .	71	44	66	50	17	112	6.04	2	23	.41
March . . .	79	43	74	53	15	61	4.89	2½	56	.96
April	82	53	75	51	12	69	6.59	5	108	6.49
May	88	63	84	59	13	139	9.41	6¾	161	13.15
June	96	70	90	75	5	6	.49	3	64	5.64
July	99	76	91	76	6	72	8.42	3	68	7.61
August	98	75	95	79	9	15	1.44	1¼	25	4.25
September . .	93	72	92	76	4	44	9.08	4	19	3.82
October . . .	89	65	87	67	. .	3	0.78	6	28	4.23
November . .	84	54	81	57	2	26	1.27	1	11	.66
December . .	75	48	75	45	2	23	0.99	5	44	1.37
							51.75			50.49

Sometimes it is shorter, but one can generally count on this period of dampness. Clothing, shoes, and books, unless carefully protected and watched become covered with mould,—and a sticky sensation is universally prevalent.

After the wet season there follows the hot and humid summer. Thus it is not alone the heat that smites—(the mercury rarely rises as high as 96°. Fah.) but the heat combined with something like 80% of humidity makes it at times almost unbearable—especially at night. During the day the sea-breezes to a certain extent cool the atmosphere, but very often not a leaf stirs after the sun has set.

As Amoy lies in the track of typhoons there are times when there is decidedly too much breeze. Fortunately these storms are not of frequent occurrence here, as the island of Formosa, lying just opposite, serves as a buffer turning them off into the broad Pacific.

It is always possible to escape the heat of summer if necessary, either by a visit to "Big-Hat" (Tōa-bō), a mountain about 2,000 feet high within 25 miles of Amoy to the southwest, or to "Drum Pass" mountain (Kuliang) 2,400 feet high, four miles east of Foochow, or to Taitan island. In these places there will be found a summer climate comparable with similar resorts in the homelands. Many seek these places in the summer time, especially Kuliang, which has a summer population, composed of missionaries, merchants, and Consuls, of over two hundred people.

The summer ended, there then follows three or four months of as fine weather as any one could desire. Days and weeks of bright skies and balmy air follow in unbroken order.

Really this all compensates for the cruel things one has suffered up to this season. It is usually a healthy period. Not that spring and summer are necessarily unhealthy—but only that they require more care and moderation to insure health. Probably there would be far less break-downs if this were more generally recognized.

Occasionally there is frost, rarely any snow. During the twenty years of the writer's residence here snow was seen but once, and then not over half an inch deep. It was a rare sight for the natives. Not one of them remembered any previous occurrence of the same kind. For all that is known some of that snow, in liquid state, may still be in existence. For the natives took good care to bottle some of it, and undoubtedly cured (?) many an ill or ache with it.

The city of Amoy is situated on the southwestern extremity of the island, and was built, probably during the Ming dynasty in 1394.

It is a very large city but not covering much ground; possibly a mile and a half each way is its extent. 600,000,* or more, people are crowded and packed together in low, dreary, and, for the most part, one story houses, along narrow streets.

Of course it is a walled city; the word "city" in the Chinese language means a walled-in collection of houses. The curious thing about Amoy (and

* Estimated, no accurate figures obtainable. In fact all estimates of this order are more or less guess work.

also of many other Chinese cities) is that the larger part of the city is outside the wall. Entrances into the *original* city are made through four gates, viz: the North, South, East and West Gates, corresponding to the four points of the compass.

The original city covers very little space indeed, and probably there are not 60,000 living within the wall's enclosure. The wall is about thirty feet high, fifteen feet broad at the base, and some ten or twelve feet at the top.

A city! But not the kind of city you have in mind. There are no wide avenues, beautiful private residences, magnificent public and mercantile buildings. All is directly opposite to this condition of things. The streets are narrow and crooked,—with the sewer underneath and plainly in sight thro the chinks of the uneven flagstones,—ever winding and twisting, descending and ascending, and finally ending in the great nowhere. The wayfaring man, tho wise, is bound to err therein. There is no street either straight, or one even called "Straight" in Amoy.

Then in addition to the crookedness, they must add another aggravation by making some of them very narrow. There are streets in Amoy so narrow that you cannot carry an open umbrella. The average street is about four feet wide. Of course they are crowded, what else might be expected. Well, here we are in their midst, a portion of the human race from whom so many



KOLONGSU IN THE FOREGROUND, AMOY IN THE BACKGROUND.



AMOY CITY FROM THE HILLS.

shrink and regard as outcasts. The streets are alive with a teeming throng, and the unwary pedestrian is liable to be hustled about and shouted at unceremoniously. Here every aspect of Chinese life passes before you, presenting grotesque pictures. Here goes the motley crowd, from the wretched beggar clothed in filthy rags to the stately mandarin adorned in gorgeous array. On beholding such sights we stop and question ourselves if this is all real or whether it is not the working of our imagination. Men almost nude, hatless and bootless, go hurrying by, giving a grunt of warning for people to clear the road as they go struggling under the weight of some ponderous burden, while still others are bearing on their shoulders the sedan chair. What does it all mean? Have men turned themselves into "beasts of burden?" Indeed they present a sad phase of human life. But perhaps the beggars show a more wretched state of existence than these "heavily laden" ones. They dress themselves in the most outlandish way possible and appear as hideous as they can. They do most horrible things to carry on their professions, such as putting out their eyes, deforming their features, cutting the flesh and severing the cords of the body, and thus destroy the use of their limbs. We once saw one of these professionals on all fours, being unable to stand erect. Thus men deform themselves to gain a lazy livelihood. It is horrible enough for men thus to mutilate their own bodies, but what sight so piteous as to see a little, deformed

and blind girl, shabbily clothed, seeking for "cash" for those at home who have made her the miserable wretch she now is. Oh, that the shadows and the darkness might no longer fall upon, and crush the life out of, these little ones!

Here we see queer sights and hear strange noises. Through crooked and extremely narrow streets we wend our way; climb flights of stone steps and pass through much mud and filth. You have no idea what disgusting places these streets are. In the words of the poet: "Several well, defined and distinct stenches" greet the sense of smell at every step. The streets are always full and in "Indian file" the procession moves. One must needs be on constant guard else he will run against some one ahead or be run into from the rear. "Lost in wonder and amazement" at the strange sight, we are suddenly made aware of our existence by the shouting of some degenerate coolie as though we were ten miles off, to "clear the track." And we clear. He goes by and we escape injury. So he is forgotten and we become oblivious to everything in the line of coolies and look with wonder at the open shops with their wares in full view. These shops have no doors or windows; one whole side is open. They look more like stalls than stores. Multitudes rush by. All is motion.

Pandemonium reigns. Gongs are sounding in every direction, travelling musicians and theatre orchestras are vieing with each other to make the

louder noise; hucksters and coolies are shouting, dogs (with which the land abounds) are barking and fighting, and usually a battle of words (the nearest approach to a street fight there is) is taking place somewhere in sight.

As we pass along we get a hasty glance into the homes. Dark and dreary places they are. It is easily seen that very little sunlight can penetrate within them. The windows are little more than small openings without glass, and are usually closed with wooden shutters; how can the cheering rays of the sun steal an entrance there! What this city needs—what these homes need—is Sunlight, and the Light of Life.

Temples there are by the score, with their hideous looking idols, and where, not only worshippers congregate, but where "all sorts and conditions of men" come, some with their burdens, some with their wares. Here may be found the itinerating barber with his entire tonsorial paraphernalia waiting for customers, and many beggars spending the idle hours picking out the vermin from their dirty and ragged garments.

CHAPTER V.

THE PEOPLE, INDUSTRIES, Etc.

The people of the Amoy district are industrious, and as a whole very peaceable. Idleness is not conspicuous. In every town, village, and hamlet, of this district the hum and whirl of traffic, and the wearisome hours of toil never cease,—except for one or two weeks at Chinese New Year, which occurs generally about the first of February. A day of rest, a Sabbath, is an unknown day to many millions in this region.

We are not saying that the Chinese put as much force and energy in their work, nor accomplish as much in the same time as an American or European does, for probably one foreigner would accomplish as much in one day as three Chinamen would. And perhaps the love of it does not actuate them to the same degree as is found in the West. That is debatable. But there is one very conspicuous difference: an unmistakable evidence of lack of pride in the *perfection* of their work. Very rarely, if ever, will a Chinaman admit that a piece of work is not well done, whatever the flaw may be. He will back it up with a word that covers a multitude of sins: Chha-put-to* (差不多). There is no room for argument after that. This national defect is by no means confined to workmen, but it touches all phases of character, and everywhere. However,

*Nearly correct; it will do.

we have faith to believe, that under Christian influences, it is undergoing a change.

At the same time all this does not affect the statement that they are naturally industrious. Nor do we believe that a paid laborer in China is any lazier, or any more anxious to quit work on the moment than the average laborer is in the West.

Not alone among the laborers, farmers and merchants are these evidences of industry manifest. We see them among the scholars also. Failure to obtain a coveted prize never baffles or discourages the indefatigable competitor. In some cases the contest continues a lifetime with the prize never won. For example at a single prefecture* 10,000 candidates presented themselves, under the old regime, at the regular examinations. Among them were found the grandfathers, sons, and grandsons, all competing for the same prize, *i.e.*, the same degree. In 1889 the Governor General of Fukien reported that at the autumnal examination in Foo-chow there were nine candidates over eighty, and one over ninety years old. At still another, thirty five competitors were over eighty and eighteen over-ninety. Such indomitable perseverance along educational lines, tho sadly misdirected, has been seldom witnessed outside of China. If ever her educational methods conform to Western ideas, which are coming to be more and more recognized

* Examinations were held regularly at Choan-chin, Chiang-chin and Chang-poo.

by the Chinese as superior to her antiquated system, Chinese scholarship is destined to take first rank.

The name Fukien, which means "established happiness," in a large measure characterizes the people of this district. I think we may safely go further and say that this is true of the whole province. What we mean is this: they are not a grumbling, turbulent lot of mortals, nor antagonistic to foreigners. The attack upon the two foreigners (business men) at Tong-an in June 1906 might prove the contrary, but the reasons for that assault have never been fully demonstrated. If they were it might put a different aspect on the matter.

They are a happy people, in so far as they know the meaning of the term.

But as a general rule the Chinaman is not considered a very humorous or happy individual, perhaps not at all. To look at his stolid, immoveable features one might easily imagine that such a thing as a humorous or happy thought never disturbed his mind for a moment. But they are very humorous just the same, and can appreciate a joke just as well as others can. The following will illustrate the point, tho the parties were somewhere in California.

A lady was in need of a house boy, and more particularly a Chinese house boy. So she visited the bureau where such articles could be secured and made known her wants. After the usual exchanges of courtesies between the lady and the

proprietor, a lad was called up from the back part of the shop and presented to the lady and recommended as one able to fill the place. The lady feeling satisfied that he was the boy she was seeking, engaged him. After all was settled she asked him his name. He replied: Samuel John Long Sim Fung. "Oh" said she, "I will call you John." Naturally the boy was curious to know the lady's name, so he asked her what it was. She replied: "Elizabeth Van Rensellar Knickerbocker Jones." "Oh, I will call you Lizzie" replied the lad.

On one occasion a Chinaman was arrested and brought before the judge. The judge was inclined to be very gruff and thundered out his inquiries in such tones as to make the foundations of the house to tremble. The prisoner on the other hand was as meek as a mouse, and with a voice just about as loud. The contrast between the two in this respect was laughable enough in itself. "What's yer name"? thundered the judge, "Sam Ling-sang," squeaked the feeble trembling sinner. "Where yer live"? "My lib on East side." "Married"? "Yep." "Who yer marry"? "My mallie a voman." "Of course yer married a woman, who ever heard of any one ever marrying anybody else." "My hab sister once mally a man."

With the exception of one or two occasions, the Chinese in these parts have never exhibited any opposition to the stranger within their gates.



THE FIRST PROTESTANT CHURCH BUILT IN CHINA, AM. REFD.
CHURCH MISSION, FOR CHINESE RELIGIOUS SERVICES. 1848.



NORTH GATE AMOY CITY WALL.

These occasions were due more to political events than to the disposition of the people. These events, some of which will be considered elsewhere, were: The Taiping Rebellion (1850—1864); the Anti-Missionary Movement in South China (1871); the War with France (1884); the War with Japan (1894); and the Boxer Movement (1900).

While we have no desire to give the impression that foreigners have gained the full confidence of the entire people of this district, or that missionaries have their presence among them as entirely above suspicion—for the natives cannot banish altogether from their minds the idea that they are here, not as those who serve, but as those who come to obtain some personal or national advantage,—yet this we can unhesitatingly affirm, that the wall of separation is being levelled to the ground, and the work of missionaries is coming to be more and more appreciated and prized.

The Amoy people are not physically strong in appearance. They are less robust, shorter, and of lighter build than the people of the northern provinces. But they are wiry, hardy, and enduring. A great many old people are found among them. Still there are only a few octogenarians, and rarely is a nonagenarian to be seen. Among the poorer classes, especially the "coolies," not many reach old age—plague, cholera, fevers, dirt, opium, filth, vice, and ignorance, cut them down, and they fall by the thousands every year like grass

before the reaper's knife. All these things most effectually prevent old age.

Their principal diet consists of meat, fish, fowl, pork, rice, sweet potatoes, pickled vegetables, fresh vegetables of many kinds, and fruits. The abundance of these things, or their sparsity, on the table will depend wholly upon whether a family be rich, well-to-do, or poor.

The horrible custom of binding the feet, commencing when the child is about three years old, prevails here as elsewhere in the eighteen provinces. Fortunately this cruelty and suffering is being constantly diminished. Each year marks the advance made by the Anti-Footbinding Society against this inhuman practice. The prediction may be safely made that before many decades pass this mutilation and deformation of natural and God-given feet will entirely cease.

To what extent infanticide is practiced in this district is difficult to determine. It cannot be extensively practiced or we should hear more about it. That many little female babes are strangled at birth and not allowed to live there can be no doubt. But such crimes are less frequently committed in these days than they were fifty, or even twenty years ago. The Law: "Thou shalt not kill;" and the Gospel: "for of such is the Kingdom of heaven," have been sounding the message of life into the hearts and homes of this people in such a way as to make these fathers and

mothers accept these little girls as precious gifts, not as unwelcome burdens. And when this evangel is everywhere heard, these lives will be precious in the homes of all.

Amoy, like other parts of China, is a place of sharp contrasts—the comfortably rich and the wretchedly poor, the highly educated (Chinese education) and the utterly ignorant, living side by side. There are, however, three distinct classes, even as they are divided the world over, viz: the high, the middle, and the low. Still, there is no such distinction as caste; the different grades of society are open to all but barbers, who by law are ever debarred from becoming mandarins.

The Chinese divide themselves into scholars, farmers, workmen and traders. Just as good a division would be (1) the aristocracy, (2) the merchants, (3) the farmers, and (4) the laborers.

(1) In this class are included the Imperial family, the royal family, the mandarins and the literati. There are none of the two former in Amoy but plenty of the two latter living in this district. Their houses are very pretentious, frequently covering considerable space.

They are built in suites arranged around open courts, some to accommodate the numerous wives (for a Chinaman may have as many wives as he can afford, tho only one is his real wife), others for guests according to their rank, others for secretaries and teachers, and still others for retainers and

servants. While the architecture is very simple yet the houses, built of brick or stone, are sometimes exquisitely decorated with carvings and paintings both outwardly and inwardly.

For furniture there are highly polished carved chairs, hard and uncomfortable. Tea tables are arranged about the room, conveniently placed for two persons. One side of the room is occupied by a high mantel with various ornaments, before which is placed a correspondingly high lacquered table. This table serves as the household shrine upon which offerings to the idols are made. There is also the dais richly canopied and decorated where the host receives his guests of honor. The walls are adorned with scrolls and banners inscribed with choice sayings of China's greatest sage, or perhaps phrases lauding the virtues and renown of the family. In these purely oriental homes there are no carpets, but tile (a thin brick) floors prevail. Light is sparingly admitted. The windows are so small that only a little light can get in.

(2) For convenience we will group the merchants and farmers under the one general head of the middle class. To the former belong the bankers, manufactures, shippers, and clerks; to the latter the tillers of the soil. To this class also belong the artisans, skilled workmen, and contractors.

The homes of the merchants, especially of those who have been abroad, are more like the homes of foreigners than any others. Some of them

have purchased foreign built houses on Kolongsu, furnished in foreign style and foreign in many details. Kerosene lamps take the place of the *teng-he* (燈火) a tallow-dip affair. This innovation of using lamps and kerosene oil is well-nigh universal in this entire district. While they are not rich as a class, still some of the merchants and bankers and business men (some retired) may well be termed "merchant princes".

The homes of the farmers are often far from inviting. Usually they are most unhomelike. This may be due to the fact that there are no barns in this part of China, and therefore the home has to perform the function in many instances of both house and barn.

Curiously there is no word for *home* in the Chinese language. The nearest approach is *house* or *family*. So instead of speaking of the home of "So and So", you need to say the house or family of "So and So." Another curious fact is the ideograph for family (家) is a combination of two ideographs, one (宀) meaning a *shelter* or cover, and the other (豕) a *pig*,—the whole meaning: a shelter with a pig under it. That may explain matters, for the domestic animals: cows, chickens, and pigs, all, for the most part, live under the same roof with the family, and therefore home becomes in very truth a shelter with a pig (or pigs) under it.

Out in the interior, in western districts, some of the Chinese houses are built in complete circles,

each forming a small village in itself. They are called "*lau*", a kind of compartment house. Occasionally you see one of massive proportions, being in some instances 600 feet in circumference, sixty feet high, and walls ten feet thick. There is but one door for the occupants to go in and out. As many as 600 live in this kind of a *flat*. Up in the northern districts these *laus* are built in the form of a square and are four stories high.

Chinese farmers are clever men. They may not do farming on a large scale, but they know how to farm the land they have. It is a very poor farmer that does not raise two crops a year.

Their farms are exceedingly small, usually not over one acre, many even smaller, but every inch is made to count. Frequently you may see the fields terraced one above the other on the hillsides covered with rice. In other fields there will be millet, barley, sugar-cane, squash, sweet potatoes, Irish potatoes, onions, garlic, celery, egg-plant, beans, lettuce, turnips, peas, cabbage, mustard, peanuts, taro, wheat, tobacco and opium. Opium cultivation is confined almost entirely to the county of Tong-an, and the two Chiu: Leng-ua and Eng-chhun. The amount produced annually is worth something like \$4,000,000 Mex. The farmers also raise cows, water-buffalo, ponies, goats, pigs, chickens, ducks, geese, pigeons, cats and dogs.

Fruit abounds. There are orange, banana, and pomelo orchards yielding their delicious fruits

in their season. Guavas, persimmons, cocoanuts, pineapples, figs, mangoes, pears, peaches, pomegranates (not eatable), limes, lichees, mulberries, plums, and red arbutus are cultivated and yield abundantly.

Tea is not extensively raised about Amoy any more. For the most part that article is now produced in Formosa. It is not even transhipped to any great extent from this port. Since the occupation of Formosa by the Japanese it is almost entirely shipped direct to Japan.

The Amoy tea trade is an affair of the past. The industry having been ruined principally by overtaxation, so the laboring man was obliged to seek other fields to make his living, hence thousands emigrate every year from this port to other lands. But this subject will be treated more fully elsewhere.

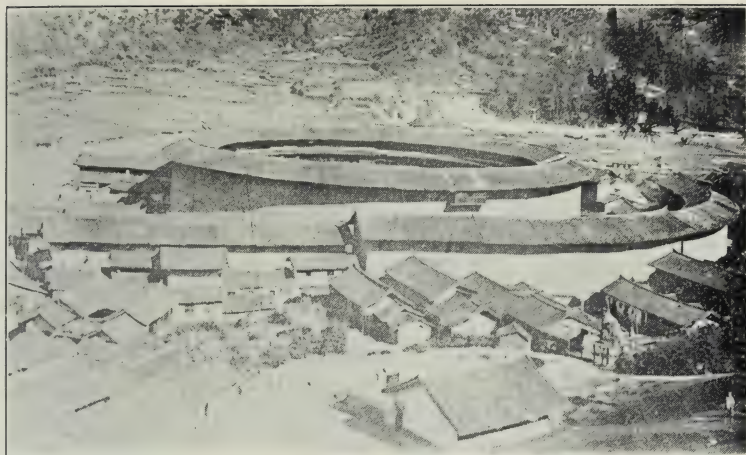
The business of the country for competition, respectability and honesty will compare favorably with that of other countries of the West; and it is far above that of other countries of the Orient, confessedly so. You may always depend upon the man with whom you may be dealing to deliver the goods. No matter how much he may lose in the transaction the Chinaman has the reputation of fulfilling his contract every time to the letter.

The manufacturing industries are very limited in this district. The principal articles manufactured are brick (burnt and sun-dried), earthen-ware,

bamboo-ware, cotton goods, shoes, artificial flowers, idols, wood carvings, firecrackers and fireworks in general. The Chinese women of Amoy have been taught by the foreign ladies of the merchantile community to make most beautiful torchon lace. Quite a flourishing guild has been established. It has proved a very profitable industry, helping to fill the exchequer of many an impoverished family in this district.

This great middle class we consider the backbone of the nation, and the hope of the Christian Church in China. It is of this material, thus far, that our Amoy churches are composed. In passing we cannot refrain from saying just a word in regard to the liberality of these Chinese Christians. The members of the native churches of the three Missions in Amoy, viz: The American Reformed, English Presbyterian, and London Missionary Society, contribute annually in round numbers for the support of their churches the sum of \$50,000 Mex. That is a princely sum. Taking all things into consideration, *i.e.*, wages, avenues of industry, etc., etc., it is easily equal to a contribution of \$500,000 in the United States or England.

(3) In the laboring class are included the carters, coolies, farm-hands, wheelbarrow men (none about Amoy however), chair-bearers, boatmen, runners and barbers. Their homes are simply wretched. We will not attempt to describe them. If one wishes to witness poverty, misery, and filth, in



A COUNTRY "LAU:" CLAN RESIDENCE.



CHINESE VILLAGE HOUSE.



SUGAR-CANE MILL.



A SAMPAN (ROW BOAT).

grossest form, let him visit the dwellings of the poor in China. They are made up of bare walls, mud floors, and cheerless gloomy rooms. The domestic animals in America are many, many times better housed than they.

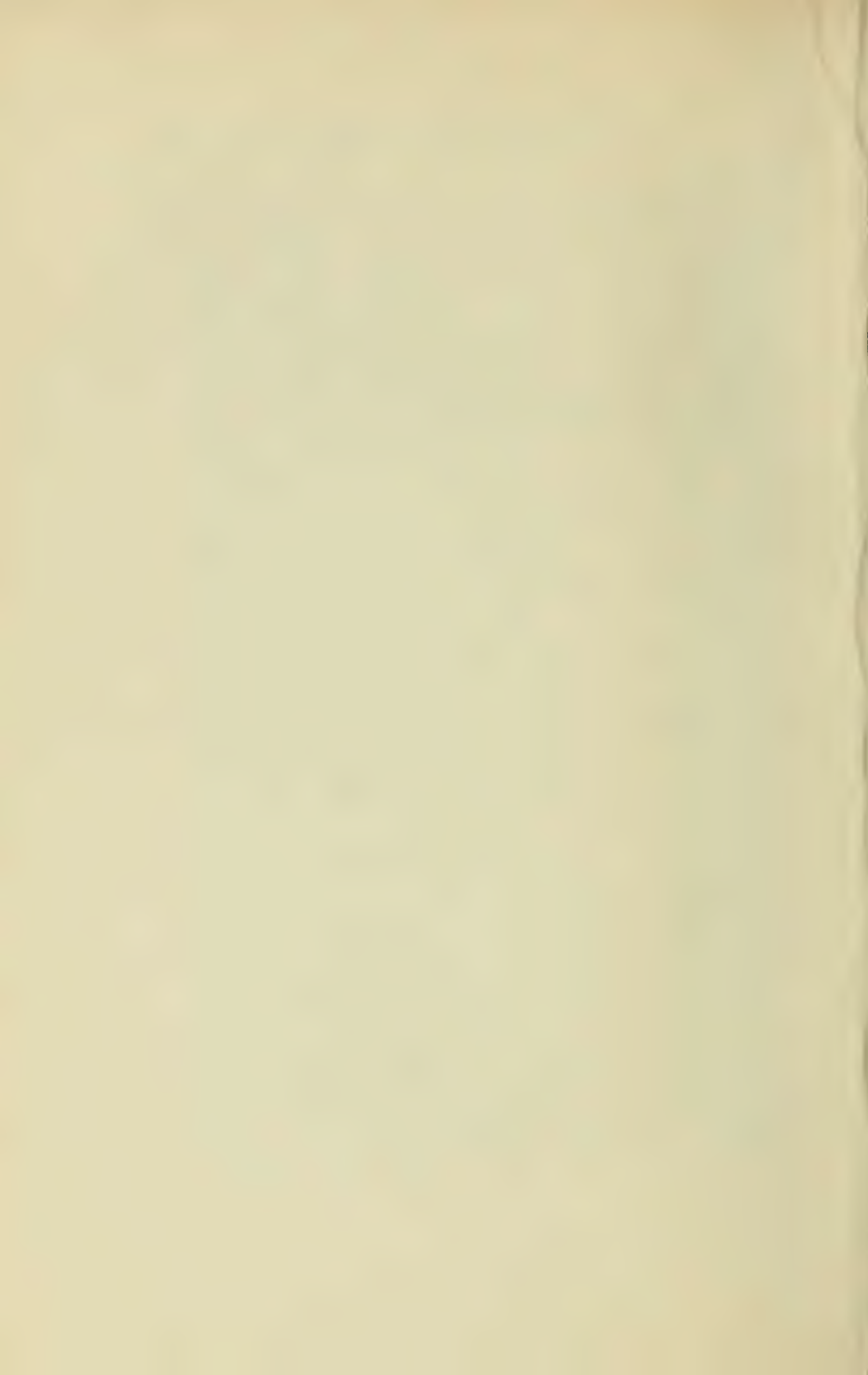
There is very little wooded land about Amoy, but more is found in the interior portions. The hills around the city are bleak and barren, covered for the most part with rocks. Trees are found about temples and private residences. The gigantic banyan flourishes everywhere. It often reaches the extraordinary age of one thousand years. There are pines and bamboo, species of India-rubber, erythrina, eucalyptus, and the pride of India. Aloes, cacti, and night-blooming cereus abound.

Among the flowers that grow wild may be found the white cluster rose, white dog violet, blue harebells, pink oxalis, myosatis, vechtes, goldenrod, sow thistles, and ferns of many varieties including maidenhair, brachen, and hare-foot. Among the cultivated flowers are every variety of roses from America; lilies, camellias, chrysanthemums, magnolias, iris, geraniums, heliotrope, phlox, and mignonette. "Creepers too abound; ivy, honeysuckle, bankinia, racemosa, a large purple flowered thunbergia, and four varieties of the begonia, and the wine flower with its quaint clusters of blossoms opening a creamy white and passing thro all the shades of red, till, before they finally die, they are a deep crimson." Crotons,

brought from Singapore, are also cultivated. Chiang-chiu, twenty-five miles west of Amoy, is celebrated for the "Tsuisian-hoe," *i.e.*, the fairy flower, or the flower of the gods, as called by the natives. It has been thus described: "It is a variety of narcissus, bearing in lavish profusion chaste flowers of silvery white with golden yellow cups. It is grown by the Chinese according to their ancient custom, to herald the advent of their new year, and as a symbol of good luck. The plants are grown by a method only known to the Chinese themselves (beyond the 'Lama' temple, at a place called "Gia Kang Son") whereby the bulbs attain great size and vitality, ensuring luxurious growth and immense spikes of flowers; in fact, the incredibly short time required to bring them to blossom (four to six weeks after planting) is one of the wonders of nature; 'you can almost see them grow,' and they succeed almost everywhere and with everybody. They do well in pots of earth, but are more novel and beautiful when grown in shallow bowls of water, with enough fancy pebbles to prevent them toppling over when in bloom. Hundreds of thousands of the narcissus bulbs are yearly shipped to other parts of China, and to Europe, the United States and Canada."

Amoy is noted for its game. In the district good sport may be enjoyed in hunting wild geese, wild duck, teal, partridge, plover, snipe, pheasant, quail and rabbits. If something more

exciting is desired, there are tigers in the mountains, enormous man-eaters, and wild boars. Then there are foxes, weasles, muskrats, and the like. Among birds there are curlew, sparrow-hawks, kites, magpies, ospreys, crows, owls, butcher-birds, thrushes, sparrows, blackbirds, tailor-birds, herons, egrets, pelicans, gulls, albatrosses, and a large variety of smaller water birds.



CHAPTER VI.

PAGODA SHADOWS.

If you were to approach the city of Amoy from the sea, upon entering the harbor probably the first object that would attract your attention would be a tall pagoda built of solid masonry, some fifty or sixty feet high, on the mountain near at hand. The name of it is "Lam Tai-bu," *i.e.*, the "Southern Sentinel."

From the mountain top a fine view of the country round is afforded. On a clear day it is said, the far away mountains of Formosa may be seen, while to the west and north the hills and valleys present a picture of surpassing beauty. Numerous islands nestle all along the shore, some of them pagoda-crowned. Lift your eyes a little and as far as your vision extends you may see range upon range of mountains, stretching away in the distance. They lift themselves up from little hills to mighty towering peaks, thousands of feet high. On some one or two of these high places stand, like some bold sentinel, the temples of superstition and false gods—the pagodas casting gloomy shadows upon the land. Huge boulders of rock rising to an elevation of many hundred feet and bristling pines line many a mountain side. Looking a little nearer we see the small hills terraced one above the other covered from base to summit with plats of wheat,

barley, rice and other vegetables. And on many another hillside we see the tombs of the dead scattered about. Choice spots they are for the last resting place.

There are quite a number of pagodas big and little about Amoy, some of them in a tumble-down condition. Lam-Tai-bu stands out more boldly and conspicuously than all others. It is difficult to lose sight of it. It seems to follow you everywhere. The mountain on which it stands is about 1,700 feet high, so wherever you wander, though it be miles and miles away from Amoy, if you look back you will see that old pagoda standing out against the sky like some ancient sentinel, "forming a very beautiful and characteristic feature in Chinese landscape."

This pagoda was built seven or eight hundred years ago, and may therefore be considered an ancient *piece of China*. For what purpose pagodas in general were built is not really known. Perhaps to be repositories of ancient relics, or to allay some superstitious fear, or to commemorate some great event or notable man. They contain no idols, but they do contain a lot of rubbish. They are not, therefore, places of worship. The Chinese, however, revere them and look upon them with superstitious awe. Natives and foreigners alike delight to make pilgrimages to this particular one, and the group at the base of the pagoda in the

picture is a party of missionaries that visited this spot Dec. 31st, 1900. A great feat for the more venturesome who visit this place is to crawl up, through the dust of ages, on the unevenly projecting slabs of stone which jut out from the inside walls, to the topmost window and look down upon the timid ones below.

The mountain itself looks desolate enough. Very little vegetation appears on its surface. Bare, black rock and stone abound everywhere. But this pagoda seems to enhance the gloom and desolation of the vicinity as its shadows fall upon it.

A little further to the westward is a small island with nothing on it save a pagoda. It is called "Pagoda Island." Our home holds these two monuments in full view. Our attention is always directed to one or the other. How they seem to unroll the history of the past. For centuries they have stood as phantom sentinels, not only watching the onward flight of time, but as superstitious guardians of the harbor. Generations have come and gone but they have only been watchers. They have been no true guardians, they have afforded no protection. Many foes have passed them by, leaving desolation beyond the harbor. Their worshippers have looked upon them with awe and veneration, passing away to their long home with vain hopes.

These monuments have long been witnesses of ignorance and superstition in grossest forms,

which they could in nowise relieve. Cold and lifeless themselves, and all that they represent, they never could point to any source of comfort or relief to those in the throes of sorrow or grief. They have never been representatives of charity. Those about them have died without much pity. Ignorance has not been bliss in this instance. The gentle touch, a kind word, a helping hand these monuments have rarely witnessed. Of a "Friend that sticketh closer than a brother", of unselfish motives, of noble principles, of the great possibilities of life, these monuments never have taught. On the contrary they have but fostered this very ignorance and superstition we see about us in the daily lives of this people.

Like some stones to keep in mind some event, so these stones keep before each passing generation: these are the gods our fathers worshipped, worship them; beware lest ye anger them; follow the gods of your fathers, or perish. So when we look upon these pagodas we can not help thinking of all they mean, and all that they represent, and we seem to feel the shadows they cast.

But these people are not only worshipping false gods, they are also worshipping the spirits of their dead ancestors and relatives—as they reside in graves, or "Ancestral tablets." When a person dies, it is claimed that a three-fold division of his soul, or spirit, occurs: one remains in the grave, one enters the *tablet*, and the other enters the



"THE SOUTHERN SENTINEL" 南太武.



ANGLO-CHINESE COLLEGE, KOLONGSU.

spirit world. It is estimated that the Chinese people, in the whole Empire, spend \$300,000,000 annually in the worship of the spirits of their ancestors. One little village near Amoy (Kang-thau) alone expends \$100,000.

How is this amount used? By providing mock money, mock servants, mock houses, mock furniture, mock horses, etc., etc. It is genuine mockery. These things are made of paper, and burned in the belief that in the process of burning they are turned into the *real* articles in the spirit world for their ancestors' use. Besides these, entertainments must be provided for the dead, and so the theatres furnish the amusement.

Yet another thing must be done: feasts must be prepared for the starving spirit; feasts of fowl, roasted pig, boiled rice, wine, cakes and sweets. There is one principal feast occurring annually: "*The Feast of Tombs.*"

The custom is an old one, having been instituted five or six hundred years before the Christian era, about the time of Confucius—perhaps by that great sage himself. Until his day there were no mounds over the burial places of the dead. Graves—if there were any—were levelled off even with the ground.

When the father and mother of Confucius died he changed all this by having a mound raised over the grave. We are told that there is no mention at all of tombs or graves before the time

of Confucius—the word “tomb” occurring for the first time in the writings of the sage. It is supposed that the dead were thrown into ditches or some out-of-the-way place. However true or false the supposition may be, it is a well authenticated fact that this rite was not established before the Confucian period.

The feast occurs in the spring, and as good fortune, domestic prosperity, honor and riches, depend upon the observance thereof, the practice is universal. To neglect the rite, moreover, be he official or a “beggar-chief,” would not only be considered an unpardonable offense against all moral prosperity, but a most flagrant breach of filial duty. In these parts, where repose the bodies of no great sage or honored saint, the feast of tombs is not much of an event, and would call forth but little notice, but in other places where are the tombs of illustrious men, most elaborate arrangements are made and the ceremonies performed with greatest display. Members of clans and families meet at the ancestral halls where pigs and sheep are slaughtered, and all sorts of offerings, such as fowls, rice, fish, fruits and liquors are furnished with extravagance. The day is made a veritable gala day, or as Professor Legge puts it “a grand family reunion where the dead and living meet, eating and drinking together, where the living worship the dead and the dead bless the living. Dressed in gorgeous

robes (*i.e.*, Chinese gorgeousness) with banners flying and gongs beating and horns tooting, bearing the sacrifices that have been collected at the Hall, the company of men, women, and children, march forth in procession to the graves of the honored dead."

Upon reaching the cemetery they cover the graves with layers of earth and paper, as we would strew the graves of our dead with flowers and then offer the good things they have brought. Naturally the bulk of the viands remain after this offering has been made and upon these the company, the old and the young, "feast themselves to the full, making merry, carousing and wrangling until the 'wee small hours' of the morning."

The ceremony of presenting the offering is both interesting and imposing.

Some time ago I came across a vivid account of the order of this ceremony in an old book. Practically the description runneth on this wise :

Personæ: "Lord of the sacrifice," "master of ceremonies," "reader of prayers," "two stewards," "band of musicians, drummers, gong-beaters, etc., etc."

When all is ready, the "master of ceremonies" gives the word: "let the officials take their places."

Master: "Strike up the softer music." Here the smaller instruments begin to play.

Master: "Kneel." Here the whole company kneel, the priest in the centre, then the aged and the honorable, next the children and the grandchildren, arranged in order.

Master : "Present the incense." Here the stewards take three sticks of incense, and present them to the priest, who, bowing, plants them in a vase in front of the tomb.

Master : "Rise up." They all rise.

Master : "Kneel." They all kneel.

Master : "Knock heads." They knock the heads on the ground.

Master : "Again knock heads." They knock.

Master : "Knock heads a third time." And they bang away again.

Master : "Fall prostrate." They touch the ground with hands, knees and forehead.

Master : "Read the prayers." The reader approaches the front of the tomb, holding in his hand a piece of white paper, on which is written one of the sacrificial forms of prayer. . . . The form states the time ; the name of the clan which comes to worship and offer sacrifice ; to grant protection and prosperity to their descendants, that in all future generations they may wear official caps, may enjoy riches and honors, and never become extinct ; that by the help of the souls in Hades, the departed spirits and the living on earth may be happy and illustrious throughout myriads of ages.

Master : "Offer up the gold and the precious things." The stewards present gifts, papers, (flimsy—not precious) to the priest who, bowing lays them down before the grave.

Master : "Strike up the grand music." Here grandest strains of music burst forth. (Beats all bands—for noise).

Master : "Burn the gold and silver and precious things." Here the youngsters come in for the fun, burning the paper, firing off crackers and rockets, etc., until they are as happy as a "young hopeful" on a Fourth of July morning.

CHAPTER VII.

ANCESTRAL WORSHIP.

Closely allied with the shadows noted in the preceding chapter is the universal custom of Ancestor Worship, nowhere more prevalent than in this district. We shall consider it not only as a local custom but in its wider and national aspect.

Among the interesting legendary tales with which Chinese literature abounds, none is more beautiful than "The Legend of the Tablet." It runs somewhat on this wise :

Sometime during the Han Dynasty B.C. 206, to A.D. 25, a poor old widow, with her children, was struggling with poverty to maintain her family in food and clothing. She was a kind and loving mother, sparing neither time nor patience, and ever enduring suffering if thereby she could only provide some pleasure for the loved ones. Such devotion and love won the affection and reciprocal love from all her children save one. This one son neither kindness nor love could touch, labor she never so hard to please him. He found fault with everything. His dinner was either too hot or too cold, too early or too late ; his clothes too thick or too thin ; and every demonstration on his mother's part met with snarls and growls on his. The lad was a shepherd by occupation, and one day he failed to put in an appearance at dinner time. The mother, notwithstanding all the abuse she had received at his hand, was exceedingly anxious about

his non-appearance. She delayed the meal, and waited and waited until she found there was no need of waiting longer, when she took a little basket, filling it full of the choicest things, and set out to find her absent boy. She found him—not starving, but desperately sullen. The kind and thoughtful deed of his mother, instead of awakening affection, aroused his anger to frenzy. Becoming violently enraged, he began to abuse her, when, in an uncontrollable fit of passion, he struck her a blow that sent her staggering on the brink of a precipice near which they were standing, and before she could recover herself, she went over and down into the abyss below. Frantic with grief now, the shepherd boy rushed madly down the mountain-side in search of his mother; but, look where he would, not a sign of her could he discover. The only thing he could see was a tiny “wooden tablet,” into which, he was led to believe, the spirit of his mother had entered. Taking it up tenderly he carried it to his desolate home, and ever after made it his shrine.

But the foundations of ancestral worship are not laid on any shadowy, visionary soil of myths and legends, but on substantial, solid, historical ground. Ancestral worship has its origin both in the family and nation, and is both a family and a national custom. It is as old as the empire itself. Contemporary with the birth of the nation, it has become so interwoven in the warp and woof of its history, that to attempt to disengage the strands

would be to destroy the whole fabric. And, moreover, it is considered to be of more than historical significance—viz., the keystone by which this empire is cemented together, yea, the very stronghold of its life. No other one thing in its entire history has tended more to bind this people together or to perpetuate the nation than this universal respect (whether sincere or a sham) for the living and devotion for the dead; and no other one thing has so bound them to the dead past or so diverted their attention from the living future. And so it has been said, "Had it not been for this system of 'filial piety' (filial piety is the comprehensive term, and includes 'ancestral worship') and 'ancestral worship' there would be no China now, only a medley of contending tribes and opposing nations." Another writer adds, "It was supposed to be the glory of the early statesmen and sages to have correctly apprehended the natural feeling of filial duty, so as to make it an engine for perfect government of the family, the State, and the empire."

Whatever good some may perchance be led to affirm of such a system, that, perhaps, has been the cementing power of preserving the nation through all these centuries, the evil it has wrought offsets all the good—if there be good.

1. It has fixed the attention on the past so that it has ever prevented any aspirations or progress for the future; hence for the past eighteen centuries all advancement has been prevented. Once originators and inventors, the Chinese have long years

ago buried all their genius in the dead past. Such a system has created an intense thirst for male offspring (and a hatred of female offspring) to perform the rites due to them, as parents, after death; hence the custom of child marriage and polygamy. 2. It tends to localization and overcrowding of population; hence, the family of Confucius has continued through sixty generations to the present day in the same locality.

Confucius, who claimed for himself nothing more than to be a transmitter, was only giving expression to the traditions of fifteen generations when he said, "Of all actions of men, there is none greater than filial piety, and in filial piety there is nothing greater than reverential awe of one's father." Again he says, "The worship of parents is part of the duty of filial piety." When the sage says that it is a "part of the duty," we do not understand him to mean a fractional part, but that the essential, if not the all-important part, is ancestral worship in filial piety.

For while the duty of filial piety may demand the strengthening of "the bonds of family union" and the stimulating "to active charity," and while it may "cherish self-respect and impose moral restraint" from the living (more of it in books, however, than in real practice,), yet its larger and irrevocable demands are witnessed in the time and money expended and the adoration and worship bestowed upon the dead.

The practice of erecting tablets is said to have begun at the end of the Second Dynasty B. C. 2255-2205. The kings of Chau (Chiu Dynasty B. C. 1122-255) made an innovation when living persons were substituted for the wooden affairs. This practice, however, passed away with the dynasty in which it prevailed.

There is a tradition, too, that, at first—whenever that may have been, these tablets were in the form of carved images made to resemble the deceased, and which had the power of expressing their feelings. For example, one of them upon being struck by some offended person, wept copiously over the insult; another upon seeing a member of the family suffering from a wound, was moved to tears out of sheer sympathy.

But who the originator was, or what the date of its institution, probably never will be known. The only fact we are sure of is, that the tablets came into use a long, long time ago and are worshipped by 400,000,000—if not more of the Chinese people to-day. The supposition, or belief, as noted before is, that at death the soul of a person separates into three parts; one of which enters the spirit world, one the grave, and the other the tablet.

The ancestral tablets that are found in the homes vary in size from nine inches to a foot in height; from two to four inches in width, and about three-quarters of an inch in thickness.

Some are made of fragrant wood, are elaborately carved and gilded and cost several dollars; others are made of cheaper wood, unadorned and can be purchased for a few cash. They are composed of three pieces, a pedestal three or four inches square and the two uprights, one a little longer than the other. Those found in Ancestral Halls and Temples where the clans meet several times a year to worship ancestors, sages and other worthies as the case may be, are much larger, and are made of only two pieces of common wood; a pedestal and one upright. In the case of the former (those in the homes) the two perpendicular pieces are of unequal length; the front one is the shorter by an inch or two; the back piece, the longer, terminates in a knob, which projects forward sufficiently to provide space for a mortise into which a corresponding small tenon on the shorter piece enters, thus holding it in its place. The two at the bottom are inserted rather loosely in a mortise provided in the pedestal. Sometimes the *knob* projects a half an inch or more over the shorter piece, tho not usually.

On the front of the pedestal, of the more elaborate tablets, there is carved an image of a fabulous animal and on the front of the knob the head of the Chinese dragon; on the borders of the shorter piece there is engraved side views of the dragon. The inscriptions on these tablets, in general are:—

(1) On the front piece, running down between the engravings will be found the name of the reigning dynasty, the title, if he had any, of the deceased person, his surname and given name. This part of the inscriptions may be engraved in raised script, or it may be done simply with black ink, and then painted or varnished over. The name of the son who erects the tablet also appears at the bottom of the inscription at the left hand but in smaller characters.

(2) The inner surfaces are left unpainted, and on them are inscribed in ink always, the date (day and hour included) of the birth and death of the deceased and the place of burial. There are no inscriptions on the back of the tablet.

The ancestral tablet is always inherited by the eldest son, (and there can be only one of either parent,) as well as all the tablets belonging to and in the possession of his father at the time of his father's death. These all become the property of the eldest son upon the decease of the father. It is a sacred gift, and probably the one most cherished of the entire patrimony.

Should a man chance to have no son and heir to these things, he will adopt one, so as to both perpetuate the ancestral name, and to retain the tablet in the family in order that his spirit and the spirits of his ancestors may receive everything that is necessary for their happiness and welfare. Daughters, of little account, do not possess a tablet

as they are expected to worship the tablets of their husbands. So long as the family remain an unbroken unit all the sons worship the tablet of the household. But when "the silver cord is loosed" and a division of property takes place, each of the younger sons may erect a sort of duplicate tablet of his own, but a decidedly different affair from that in the possession of the eldest. It consists of a single piece of wood, ten or twelve inches *square*, fitted into a frame which is painted or varnished either red or black. On it will be written or engraved a sentence indicating that the tablet is erected in memory of all his ancestors. There will be found the names of all his paternal and maternal ancestors beginning with his own father and mother, going back from three to five generations, his father's name occupying the place nearest the right edge of the tablet, and his mother's on the opposite edge, the other names, in order, approach the center. This tablet, like the other, also passes into the possession of the eldest son.

Ancestral tablets of the homes are generally worshipped for about five generations, but sometimes longer. A family in Canton is mentioned as having 2,200 tablets in their home, arranged from above downward, the oldest being at the top.

Sometimes, to prevent an overburdensome accumulation, the tablets are either buried in the graves of the persons they represent, or they are

burned to ashes. Then there are Ancestral Halls, of the particular clans, where hundreds, if not thousands, of tablets of ancient ancestors are deposited and reverently guarded.

These tablets of all descriptions are worshipped on stated occasions and according to established custom, viz: on the 1st and 15th, of each month; on all anniversaries and joyous occasions; on all days attending marriage ceremonies; numerous festivals; and when any important event occurs in a man's life which in any wise affects his future, and when success and good fortune have been attained.

Thus far the tablets, which have been described, are those belonging to the paternal side of the house. These tablets are similar to the others, not only the mother's name appears—that is her own surname—but the name of her husband also is inscribed with hers. Just a short description of a tablet of a mother, will be in order. This is a small tablet, being from the base $9\frac{3}{4}$ inches high, $2\frac{1}{2}$ inches wide, and $\frac{7}{8}$ inch thick—the two pieces. The pedestal is $3\frac{1}{4}$ inches square and one inch thick. From the dates, we find that it was erected A.D. 1810. The pedestal is all worm-eaten, and the ink inscriptions on the outside are nearly obliterated, and so much as can be read there are, the mother's name of the clan, Ô (aw), and the husband's name of the clan, Tan. There appear to be other characters difficult to

distinguish—one, Hiân-pí, a title given to a deceased mother, usually found on gravestones. There is no name of the reigning dynasty, so far as may be seen, but it must have been the present Manchu Dynasty, as may be seen from the inscriptions inside. The son's name is not legible.

On the inner surface of the longer piece there is this inscription:—

First line at the right:—Born in the 30th year of Khian-liong (A.D. 1736—1796), the cycle It-iu (22nd cycle), first moon, 26th day, between the hours 1—3 p.m.

Third line at the left:—Died in the 15th year of Ka-kheng (A.D. 1796-1821), the cycle Keng-go (7th cycle), eighth moon, 23rd day, between the hours 3—5 a.m. Between these two lines are characters meaning: "old woman" and some names she had in childhood.

On the inner side of the shorter piece is the name of the burial place, so poorly written that it is illegible.

The most interesting thing that can be said about this old tablet is, that some ten years ago the family who were worshipping it became Christians, joined the church at Chiang-chiu, and disposed of it and so it passed into my possession.

Ancestral worship is not thoroughly bad by any means. Verily there is much in it that is excellent. It has some features about it that are embodied in the precepts of the fifth commandment

of the Decalogue ; and there is also a great deal in it similar to our ideas embodied in our State and national demonstrations in honor of our illustrious statesmen and soldier heroes, or as witnessed on our Decoration Day and other anniversaries of like nature.

But there is another side which, if left undiscovered, would be to leave us in ignorance of the real intents and purposes of the system. If the people would confine themselves to the mere honoring of the dead as we honor our dead—if there were less of formality and more of sincerity—then it might command our full approval and sympathy. But in that act of worship it is made abominable, because they make the dead ancestor “the correlate of Heaven” (God); and so violate and destroy any good there may be in it. In addition to the first quotation from Confucius, in the same paragraph we have this remarkable utterance: “In reverential awe shown to one’s father, there is nothing greater than making him the correlate of Heaven.”

In every one of these tablets the survivors believe there reside the spirits of the ancestors, who are dependent upon them for food, raiment, every necessity and pleasure of life, as they were when they dwelt among them in visible presence. Still more fatal is the belief that every spirit is a sort of “tutelary spirit,” a protector or destroyer, a benefactor or an avenger, one who blesses or

curses, according to the generosity or neglect of the devotee. On account of this very element, so interwoven in the practice and the theory of the rite, it is impossible for a real Christianity to sanction or approve of it; to do so would be dangerous, to say the least, and probably disastrous to the cause of Christ.*

If there is any idolatry in China, it is found in ancestral worship; and the Conference of Shanghai (1890) did no wiser thing than when it passed a resolution certifying that "idolatry is an essential constituent of ancestral worship." The Centenary Conference of 1907 reaffirmed the action of 1890. Some would say, Modify it. How modify it? Eradicate its bad features and retain only the good? Stripped of its idolatrous features, there would be nothing left to hold it together as a custom; for without this idea of a living, hearing, ever-present, ever-active spirit the whole structure would collapse, because there would be nothing left but sentiment. There would be no more in it to a native of China than there is in a game of baseball.

Reward—long life, prosperity and happiness—is the passion that lies at the bottom of all his outward reverence and devotion—not native pride, not native glory. He makes a sort of insurance policy out of his belief, from which he expects both reward and protection, with a high-tariff plank against the

*For a more detailed account of the Tablet see *Social Life of the Chinese*, Pg. 217, by Justin Doolittle.

introduction, into his little circle of existence, of sickness, and trouble, and adversity. Remove this feature and you remove the bottom out of the whole system. The Rev. Y. K. Yen, a noted Chinese preacher, said, "All Chinese worship is for selfishness. If these people did not think the gods could affect men's bodies, the temples would be deserted, and ancestral worship decline." But it is a difficult matter to remove this one feature, more difficult than to abolish the whole system.

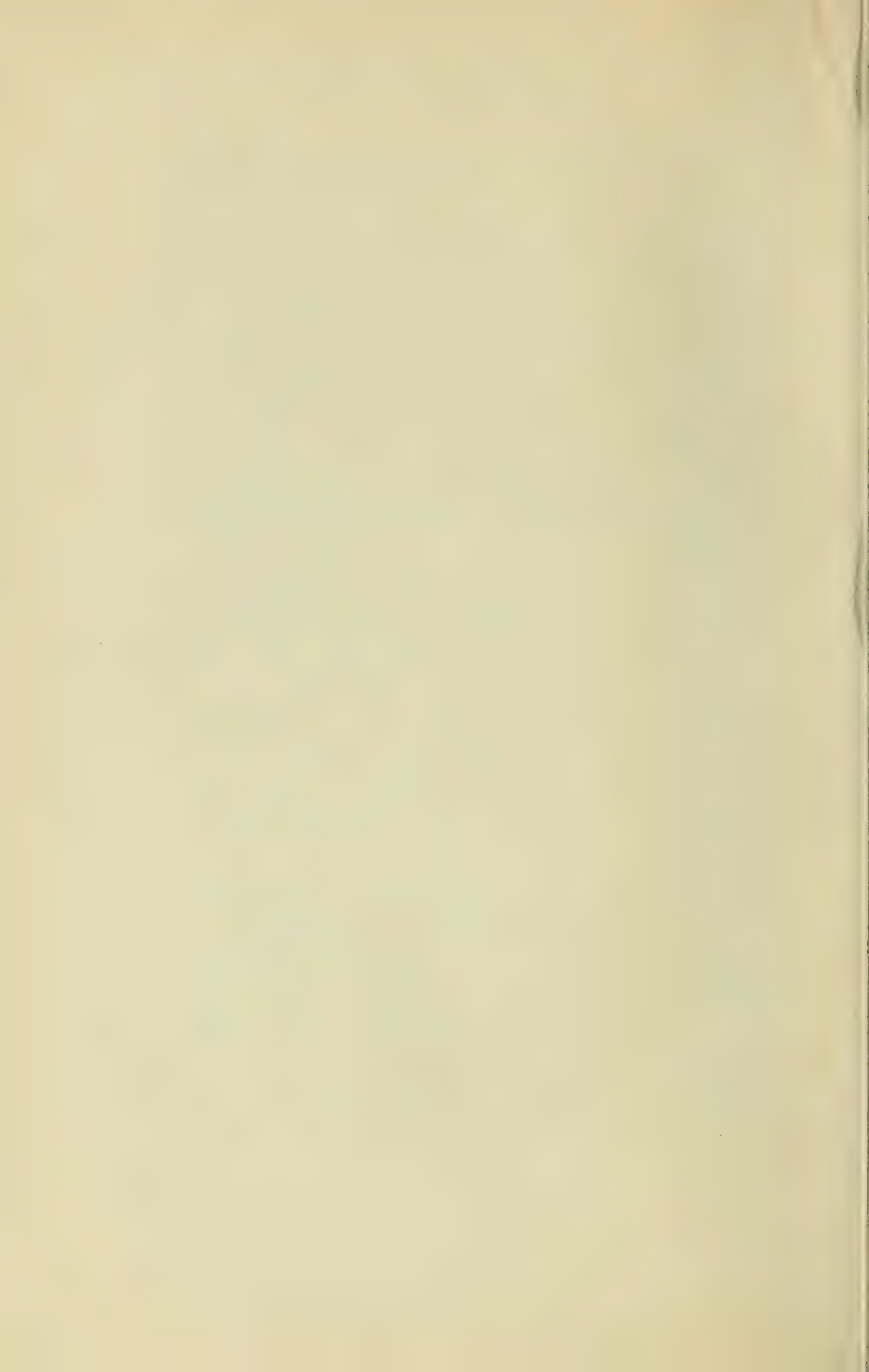
First. It is a system that is upheld and has been upheld by the government from time immemorial ; it has been endorsed by sacred edicts, enjoined by provincial manifestoes until it reads almost like a statute of the civil codes. It may be called the national religion, "for it is the only system of religion that the government takes the trouble to propagate" among its subjects. It is estimated that it costs the people one half the time of the female population to prepare articles for sacrifices and offerings that it demands, and the expenditure of millions in cold "cash" per annum to sustain it.

Second. Of all forms of idolatry, this is considered to be the most serious impediment in the conversion of the Chinese. It is the greatest obstacle that the missionary meets in his effort to set up the standards of the cross in China or to establish the Church of Christ in this benighted land. The Rev. John Ross tells of a Corean prince who was taken into China as a prisoner, and while in banishment came in

contact with Christianity, and upon his return to his native land he gave this testimony: If Protestant Christians could adopt ancestral worship, he saw no reason why Corea should not be a Christian country in three years. It is true of China as well. It sometimes seems as though this were the very last link that binds them to Satan's rule. It is a subtle influence he holds over their minds, containing so much good mixed up with so much more evil. "Go," he says, "if you must go, but take this custom with you if you go; then I will still reign." If they could only keep this system, how easy it would be to be Christian! But Christianity demands unconditional surrender; and so it comes that this is the last heathen custom that the Chinese convert will yield. He would willingly let all all else go, willingly cut loose from every other idol (so would the arch-enemy), if he could only cling to this one? To break away from this seems like breaking away from his nation and becoming an exile forever from all that he ever held dear and sacred. And, in truth, so it is. If such be his own condemnation, how much severer must that be of his countrymen! It is a frowning world he must always afterward face when once this step is taken. Companions, relatives, and kindred will look upon him "as an ingrate wretch who, following the leading of outside barbarians, has turned his back on his country, his clan, and his own family, on the father who begot him, on the mother who bore him, and therefore

deserves to forfeit all share in the paternal estate, and to be an outcast on the face of the earth."

Thus one may realize what it costs to become a Christian in China ; what unconditional surrender means ; what a glorious victory the cross has won in every such concession. When a Chinaman has severed this link that has bound him enslaved to idolatry and heathen superstition and the dead past, it is clearly through the work of the Holy Ghost wrought in his soul, that the divine work is complete, and that his life forever after is linked with Christ and the glorious, even eternal life by the Son of God.



CHAPTER VIII.

PLACES OF INTEREST.

There are round about Amoy not a few places of interest to the foreigner and native alike. A walk thro Amoy city with its narrow and crooked streets, open shops, and the many unfamiliar sights and *smells* will excite deepest interest and astonishment. A walk thro the old original city with its gates and surrounding wall will recall vividly to your mind all the oriental scenes of which you have heard or read.

Beyond the city there are places that will excite still greater interest. In some places entire hillsides are covered with graves. The mounds are covered over with cement. They remind one very forcibly of those words in Matthew xxiii: 27. "whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness." China is one big graveyard, you can never get away from the graves. They are in the dooryards, on the hilltops, along the highways and hedges, everywhere. Look where you will, rarely will your vision be unobstructed by a tomb of some kind.

Some two miles or more, back of the city there are many temples nestling among the hills and rocks. "Embowered in groves of drooping banyans" they are indeed picturesque places.

There are three or four of these temples worthy of passing notice, viz :

(1) "Lam Pho-to," South Pho-to. (North Pho-to being a sacred island near Ningpo). This is the largest temple—really a college of temples—in the vicinity of Amoy. Some of the buildings are richly adorned. It is a Buddhist temple, as they all are on the island. This particular one is a kind of training school for priests of this order. There are usually some twenty candidates in attendance.

(2) "The White Stag." At this temple there is an image of a stag of which it is said, it once was white. There are no indications now that such was the fact. You will also be told that this lifeless piece of stone was "in the long ago" a real live stag, and that it was changed into the article before your eyes. Believe it or not, you will not disturb the faith of the native custodian.

(3) "The Ten Thousand Rock Temple" is situated among a mass of enormous rocks forty and fifty feet high. Altogether there may be ten thousand, big and little thrown up in huge piles.

(4) Just above this temple is "The Great Peace Temple," a very unpretentious building, tho having some grotesquely carved stone pillars. What significance there may be in the name of the building is not apparent, except that nature around everywhere is in most peaceful repose.

So far as all these temples themselves are concerned, there is nothing attractive about them. All of them are dirty and forsaken looking structures. They are not kept in good repair, and cannot compare with the temples of Japan in any respect, nor even with the temples at Kushan. While they cover in some instances considerable space, they are alone interesting on account of their situation, and quaintness. With the exception of Lam Pho-to only a priest or two will be found; these live on the contributions of visitors—there are not a few, as these places are the picnicing grounds of all foreigners in Amoy—and the “*cash*” they beg and “squeeze” out of the people for the devotions and prayers made to Buddha in behalf of a suffering humanity.

The Rocking Stone. Not far from these temples, along a by-path, there was a wonderful stone called by the natives Hong-tong-chioli *i.e.*, “The wind moving (rocking) stone.” A single boulder, forty feet long, twenty feet high, and fifteen feet thick, weighing hundreds of tons, rested on the very edge of another rock so evenly balanced that any one could set it rocking. A strong wind might do so.

Alas, the Rocking Stone is no more. This, one of the most interesting curiosities of the region, has been destroyed. It was rocked once too often and landed in the valley below the rocks where it had stood for ages as the wonder of hundreds of sightseers, who visited the place annually.

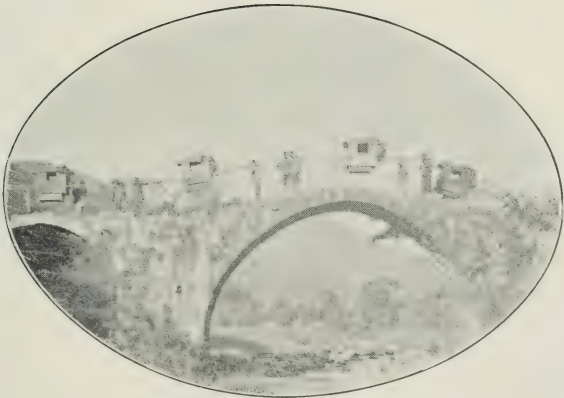
Early in the year 1908 some sailors from a German warship visited the place and naturally set about to make the stone rock. They succeeded in getting such a movement on it that, probably before they were aware of the danger, the stone lay on its side down in the valley below. Fortunately no one was hurt. Had it fallen over on the other side, the case might have been different, for it would have crushed to atoms the small hut standing there, and quite likely the people who lived in it. The Rock must have gone down with tremendous momentum, and it now lies a long distance away from the base on which it stood.

Bridges. The bridges of China are wonders! On some of them people build their temples and houses and shops—where they live and carry on their business. There are at least two bridges of this kind in the Amoy district, each having a population of from fifty to one hundred inhabitants—perhaps more. These bridges are generally of wonderful construction. How the largest of them were built must always remain a matter of pure conjecture. No man living seems to know any thing about it.

Twenty-five miles west of Amoy there is a famous bridge the date of the construction of which no man living knows; nor just how it was put together. There are natives who will tell



TEMPLE ON A BRIDGE.



BRIDGE ACROSS A STREAM.



SECTION OF POLAM BRIDGE.



POLAM BRIDGE.

you that man could not have lifted, by any imaginable machinery, to their present position those immense stones of which it is made. The only conclusion they can come to is, that *the gods must have done the work*.

The bridge is called "The Po-lam Bridge"—a place much frequented by foreigners residing in Amoy. It is 200 yards or more long, built upon a dozen or more solid stone piers each about twelve feet high. Some of the stones laid on these piers are of great length and weight. One of them is seventy feet long, five feet thick and four feet wide, weighing something like 107 tons. It always has been a question: How were they put in place? The probability is that they were first of all placed on floats which were then raised by the tides when the river was in flood in the spring of the year. In this way they were probably placed in position.

Not far eastward from the city of Choan-chiu there is a famous bridge at a place called Loh-iu (洛陽) having a strange history, which will bear repeating.

The bridge was built in the time of the Sung dynasty (A.D. 1027), of massive pieces of stone laid upon 120 piers of solid masonry each 40 feet high and supported by strong buttresses on the north side. The whole length is 3,600 feet, and 15 feet wide. From the inscriptions on the two slabs that stand at the entrance we learn among other things that the bridge cost fourteen million cash.

The structure crosses an inlet of the sea, where the rising tide comes rushing in, covering the place to a considerable depth. At such times the traveller was obliged in former days either to go around the bay, which took him far out of his way, or be ferried over by small open native craft. This latter process was more or less dangerous as sudden squalls, caused by evil spirits which dwelt in the hills near by, swept down frequently, sometimes sending the passengers to a watery grave.

It was during one of these squalls that a very remarkable thing happened, which led to the building of the bridge. At this particular time, while a large boat load of passengers were being ferried across, a storm came down upon them in wildest fury. Just when all hope was about to be abandoned of ever reaching the shore a voice rang out above the storm commanding one named Chhah (蔡) to build a bridge across this dangerous point of the sea. They were soon after all safely landed. It was discovered later that there was but one person by the name of Chhah living in that neighborhood. It was also learned that he had only just married, and that it had been revealed to his wife in some mysterious manner that she would be the mother of the man who was to build the bridge.

In due time the child was born who was named Chhah Siang (蔡襄) and grew up a precocious youth. In his young manhood he became

a mandarin. His mother took pains to tell him of what had occurred in the storm, of what had been revealed to her years before, and what his mission therefore in life might be expected to be. Young Chhah became deeply impressed and took steps at once to secure an appointment as mandarin in his native prefecture that he might undertake his appointed task. He knew it was against all custom and law for one to be appointed to office in his own district, he was therefore not a little puzzled to know how this desire of his was to be brought about. But fortune often favors those who are in earnest and in course of time circumstances brought our friend Chhah to the palace of the Emperor, where he hit upon a novel as well as bold idea to accomplish his wish.

One day while walking in the Imperial grounds he took a pot of honey and wrote on a tree this sentence :—" Chhah Siang the learned, be magistrate in your native prefectural city."* Some time after the Emperor came walking along, and what his surprise was can only be imagined when he saw this sentence now emblazoned on a tree in living characters of armies of black ants that were feeding on the honey. His surprise found expression as he read out in a loud tone of voice : Chhah Siang the learned, be magistrate in your native prefectural city. Mr. Chhah was conveniently near at hand, and at the same time innocently

* Everyday Life in China.

enough took the words of the Emperor as an appointment to the office he so much desired, and proceeded without delay to thank his sovereign for the great honor he had conferred on him. Tho' the Emperor protested that that was not at all his meaning—that he was merely reading the sentence which the ants had written (which by the way Chhah had taken good pains to bring about, having carefully selected a tree with an ant nest at the base)—he held his majesty to the words as his intention to appoint him to this office. Finally the Emperor yielded and Chhah received his appointment as prefect in his native prefectural city of Choan-chiu.

He began at once making preparation for building the bridge. His greatest task was in laying the foundations for the central piers as in that particular spot the rushing current never ceases its flow and ebb. How to sink the foundations there puzzled Chhah Siang for many a day, when it occurred to him to write to Neptune on the subject, asking him to be kind enough to keep the waters back from the place for one brief day, and to be so accommodating as to mention the date when that would occur. Then the question arose who was to take this letter to old Neptune. In answer it was discovered that there was a man living near by whose name was "Able to Descend into the Sea." This man was pressed into service and like a bold knight he set

out to fulfil his mission, by laying himself down in a comfortable and dry spot where he proposed to stay until the incoming tides covered him, when he would communicate with the god of the waters. While he was waiting he fell asleep. How long he slept will never be known, but when he awoke he found the letter gone and another addressed to Chhah Siang, tho he was in the same spot that he was when he went to sleep. The letter was delivered to Chhah Siang. It contained but a single character 醋 (vinegar). It was indeed as gall and vinegar to receive such a message, for whatever could it mean! Struggle as he might with it, search his brain hard and long, he could make no sense out of it. Finally he began to break up the character into its different component parts, and thereby he solved the problem and received his answer from old Neptune. The reply was that at evening on the 21st of the month the waters would be stayed. Thus: 二十一日酉. These directions were followed, the foundations successfully sunk and in due time the building of the wonderful bridge completed.

On the following page is an inscription which is written on two stone slabs already mentioned. A fuller and more detailed account of this bridge may be found in "Everyday Life in China," by E. J. Dukes.

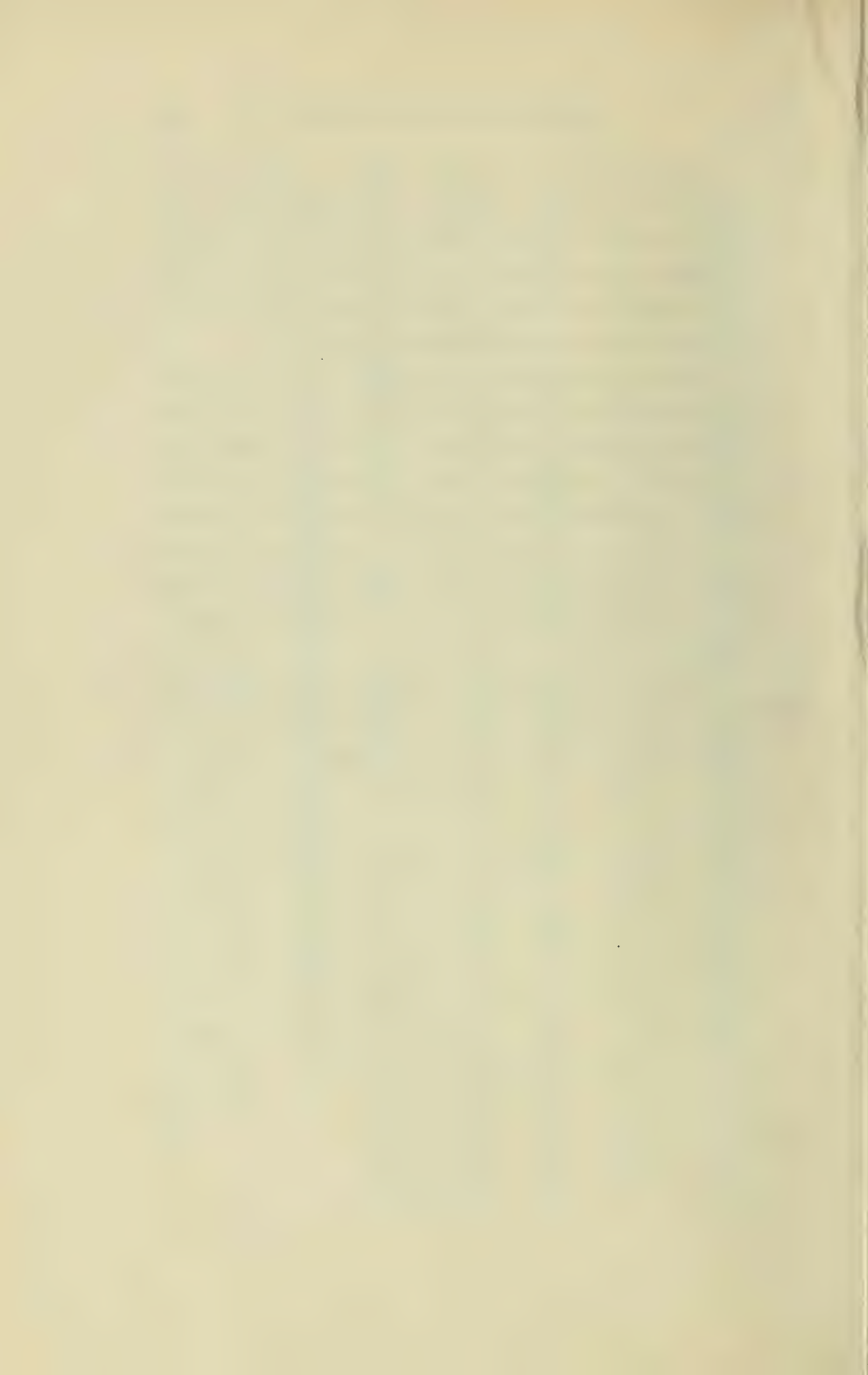
泉州萬安渡石橋始造於皇祐五年四月庚寅以嘉祐四年十二月辛未訖功紮址於淵釀水爲四十七道梁空以行其長三千六百尺廣丈有五尺翼以扶欄如其長之數而兩之靡金錢一千四百萬求諸施者渡實支海去舟而徒易危而安民莫不利職其事盧錫王實許忠浮圖義波宗善等十有五人旣成太守莆陽蔡襄爲之合樂讌飲而落之明年秋蒙召還京道繇是出因紀所作勒於岸左

泉州惠安縣洛陽橋碑記 宋朝

Everywhere along the roads in China you will notice richly carved and beautifully decorated stone memorial arches. These have been erected by relatives (after obtaining Government consent) to commemorate some virtue or deed of a departed man or woman or some political event.

Among the many that stand by the wayside in the neighbourhood of Amoy city, there is one that deserves particular mention. It is the largest one hereabouts, standing fifteen or twenty feet high, and it bears some very beautiful bas relief carvings. In addition to these there are rows of foreign figures exquisitely done, some standing and others in a kneeling position. These can be seen with a magnifying glass.

The whole is said to commemorate the valor and virtue of the man who succeeded in the expulsion of the Dutch from these parts.





MEMORIAL ARCH PRAISING THE VALOR AND VIRTUE OF THE MAN
WHO DROVE THE DUTCH FROM THESE PARTS.



A NATIVE SEDAN CHAIR.

CHAPTER IX.

TRAVELLING IN AMOY DISTRICT.

Travelling in China is a slow process, more often wearisome than otherwise,—a peculiar wearisomeness of its own. The time of railroads is not yet, in this part of China—tho there is a glimmering hope of one being built in the near future from Amoy to Chiang-chiu, a distance of twenty miles. Work has already begun upon it. Up north and down south of us they fare better for railroads. In north and central China there are: Shanghai-Woosung R.R.; Peking-Shanhaikuan R.R.; Peking-Hankow R.R.; and Shanghai-Nanking R.R. In the south there are: Canton-Samshui R.R.; Swatow-Chauchowfu R.R.; Hongkong-Canton R.R.; Hankow-Canton R.R. and Amoy-Chiang-chiu R.R. (under construction). There may be others contemplated, but the combined length of those here enumerated is over 3,000 miles. Nine of the eighteen provinces are now linked together by the iron bands—a matter of far reaching importance economically, socially and politically.

About Amoy we travel in native craft with appointments some thousand years behind the times, whose engines are, for the most part, the muscles of men, women, and children. Do not

imagine anything in the way of a road, or anything worthy the name road. So far as South China is concerned there are no roads. The nearest approach to a road, generally speaking, is a narrow footpath, something like the cowpaths that lead to our meadows, winding and twisting like some long serpent among the paddy (rice) fields. These paths are raised about a foot above the fields, and were originally made so to mark the divisional lines between the property of different owners.

The only commissioner of these highways is the tramp of ceaseless thousands bearing their heavy burdens over them, from one generation to another. One never expects them to be kept in good order. No fences mark their boundary, no sign-posts point their direction. The stranger easily becomes confused and lost among boundless fields covered with a network of paths that seem to run in every direction but the right one.

In the whole district of Amoy (an area of 18,000 sq. ms.), with the exception of Kolongsu—a foreign concession—there is not what we would designate a road to be found. Think of a district four times the size of Connecticut, U.S.A. without roads, then you may form some idea what a predicament we are in. This is also true of the whole of South China, and probably true to a greater or lesser degree, of Central and North China.

There are three ways of travelling in the Amoy district, and about Amoy: 1. By sedan

chair. 2. By boats. 3. By walking. There are a few ponies, but they are not generally used, so we need not consider them.

(1.) The sedan chair is an instrument of torture to the uninitiated. It consists of a box-like contrivance swung on two long bamboo poles each about fifteen feet in length. It is usually carried on the shoulders of two men, unless the person occupying it weighs over 175 pounds when three men are employed. Next to the *kago* of Japan the sedan chair is about as uncomfortable a contrivance as could be imagined. It simply means to be cramped up in a sort of box, and to be jolted along as you are carried over the abominably rough and uneven roads, with little or no relief from change of position from the start to the finish of your journey. Never were the marks of an "injured being" more manifest than those written on the face of the traveller who has for the first time been carried ten miles in one of the back-breaking and head-splitting arrangements. It is a journey he will never forget.

It is not cheap travelling either. There is not even that compensation. The cost is about 260 *cash* (a *cash* is worth one-twentieth of a cent of U.S. Currency) per *pho (a pho is a little over three miles). That means about 13 cents for three and one third miles, or nearly four cents a mile. Nor

* Pronounced *Phaw*.

does this include baggage. That is carried by another *coolie*, who comes trudging on a mile or two behind. His charges are two cents a mile. So you will see the traveller by a sedan chair has to pay nearly three times as much as he would pay in America by rail.

(2) Boat travelling is but little better—only better because a little more comfortable. One has more room to spread out in. When the water in the streams is low it is far slower travelling than by the sedan chair. There is no telling then, when you will reach your destination. All boats are provided with sails, but five times out of seven there will not be sufficient wind to move a mosquito; then the boat has to be rowed with long oars or pushed by long bamboo poles; occasionally it is to one's advantage to get out on deck and help push. Under ordinary circumstances therefore the journey is a slow one. When one has a lot of superfluous time on hand, there is no better way to get rid of it than to take a boat and go off on a trip. Any amount can be disposed of in this way. While there may be little fear of not reaching your destination in due time, you may rest assured that making time, or reaching port by a certain time, never enters the head of those in charge. If any one is thirsting to get away from the everlasting hurry and hustle, witnessed in London, New York, or San Francisco, take a vacation and spend it on the boats of China.

The cost of boat travel is much less than that of the sedan chair. A boat can be hired to take you from Chiang-chiu to Sio-khe, a distance of 40 miles (by water) for about one dollar U. S. currency. The journey will occupy from thirty to thirty-six hours, perhaps more. Coming back (down stream) better time may be made.

Between Amoy and the nearer places like Chioh-jim (port for Tong-an), Chioh-be, Peh-chuia, An-hai, and Chin-chiu, there are also steam launches (introduced for the first time in Amoy in 1898) running daily. The improvement made in time by this kind of craft, after they once get started, must be acknowledged. Yet they are not an unmingled joy. In the first place getting started is often a *sore* trial. You may make inquiries the day before, as to what time the boat leaves, but the only (un) satisfactory answer you will receive will be: be on board at 5. a.m., or 7. a.m. or at noon, as the case may be. Strict to the letter of the law, you get up—say at 3. a.m. have your breakfast, pack your baggage, and before the morning light appears you are on the way to enjoy the improvements of Western civilization served up *a la* Chinese. Punctual to the minute, five o'clock finds you aboard—and usually on a hard board. Six o'clock strikes and you are still there holding down that board which now is sixty minutes harder. At seven, quite likely—at least if a sufficient number

of passengers have arrived to warrant it, you may notice the first encouraging signs of getting away. It has been a wait of two, the longest two, hours of your life. So when you get away, after such experiences (note the plural), it is not always in a happy frame of mind. This regulating the time of departure by the arrival of the passengers is much like ministers waiting for a sufficient congregation to arrive before beginning the service. That may be well enough for the late comers, but is not always appreciated by the early arrivals. I am not so sure but that waiting for passengers often occurred, if it was not the rule, when steamboats were first introduced in other countries. May we not wonder how often Robert Fulton's "Clermont," and succeeding vessels started on time, and how often the wait occurred for passengers and cargo? It takes many people long to learn to be punctual.

But there is one feature of these launches that has no precedent, and that is the disorderliness of passengers and baggage on board. The former are huddled together, while the baggage is piled around promiscuously. When the boat is crowded, as is very often the case, the element of danger is exceedingly great. Good luck more than good management has saved many a launch from going to the bottom with all on board. Such a disaster occurred near Foochow a few years ago through overcrowding. Then the getting off and on these boats is enough to make the bravest quake. As they, in most instances, never go up to a wharf to

unload, the passengers and baggage need to be transferred, in mid-stream, to smaller boats (sampan) in order to reach the shore. Such a mass of human beings and baggage, all thrown, as it were, in conglomerate heaps together in the bottom of these light draft, shallow boats, you in other lands have never seen. In some cases, even these small boats fail to land you high and dry on *terra firma*. Sometimes the water in the streams is so low these boats cannot be floated to the shore. Then the only way of escape is on a coolie's back—a predicament never to be coveted but in which we have at times found ourselves.

Along the coast there are first class steamers, ranging from 800 to 2,000 tons, officered by Europeans and Japanese, plying constantly between the different ports from Hongkong to Vladivostock, wherein the accommodation, the speed, and punctuality, will be found to compare favorably with such conditions in America or Europe. The cost however is rather more excessive. From Hongkong to Amoy, a distance of 300 miles, it costs from \$10 to \$15 gold. For boat travelling this is expensive.

There is another kind of sailing vessel which seems to be in use almost everywhere in the East, viz: the house-boat. They are used by foreigners for making short excursions to, or for visiting the different places up the rivers and along the estuaries round about Amoy, or to the nearer outlying islands.

Some of these boats are quite large and commodious, while others are smaller and less ideal in their appointments. The one with which I have had an intimate acquaintance for twenty years, belongs to the latter type. In view of this intimacy I may be allowed to say something about this craft. It passes under the name of "Gospel Boat," and before the advent of steam launches in these inland waters, three of them were in commission, bearing the messengers of the gospel to the towns and cities all along these rivers and the coast. The launches have now in a great measure taken their place. There is only one now in use. This boat is a small yacht-like affair, looking innocent enough, but it is capable of giving one about the worst attack of *mal-de-mer* imaginable. About forty feet long, and twelve broad, it has a cabin of about equal dimensions each way, eight feet, which contains two berths (convertible into four) a toilet room, a table, a chair or two, and a lamp.

How delightful! Not always. And few are the travellers who have found it so. Some have never-to-be-forgotten recollections, some painfully impressed, of long and sleepless nights while the small craft was wrestling and beating up against a strong Nor'wester; of nights spent in fighting mosquitoes, wearily endeavoring to overcome the vicious marauders, thrashing and turning and moaning after each onslaught till the dawn finally came



FOREIGNER'S HOUSE BOAT. "GOSPEL BOAT."



NATIVE SAILING VESSEL (JUNK).



A NATIVE AMBULANCE.

to his relief and drove away the invaders ; of nights spent in fear of other and worse horrors that "creep forth from the boards to their prowling till the morning ;" of delays by tides, by contrary winds, by indolence of the rowers ; of moments of wretchedness after returning from a hard day's work, and especially a three mile ride in a sedan chair, with a head that felt as if it would split and a back one felt would break. Not so delightful ! But the delight came in the thought that conditions might be worse. Here he was away from the motley crowd at any rate ; away from greater horrors that go prowling about in other crafts ; away from the noise and battle of men and women herded together in heterogeneous masses on the regular passenger boats.

These passenger boats are a prominent feature of life in South China. Some of the Chinese have no other home than the boats they ply up and down these rivers. At Canton the boat population is said to be something like 100,000. At Amoy there must be a thousand or more. All the way up the river as far as Sio-khe, at all the larger towns including Sio-khe, will be found thousands living on these native craft.

And the bother of it is that when you take passage on these river boats the whole family goes along, and are always in evidence. On one of these I once took passage. There were six in that particular family besides the domestic attachments such as two pigs, four chickens, two ducks, eight

rabbits and some unmentionables. A happy family, all domiciled on a boat 40 feet long and 5 feet broad. And slow! from early dawn till dark those human engines poled and pushed but the miles covered were few indeed. Being within six miles of my destination, and fully satisfied that my money had already received just value in inches, feet, and yards of poling, I decided the quickest way to make that last six miles was to get out and walk.

(3) *Walking*. Someone has said that "walking is the last resort of locomotion, when motor or cycle, brougham or 'bus has failed." It is very frequently here the first as well as last resort.

Burden-bearers. When we first reached this far off land it seemed like getting into another world. To see men and women taking the place of beasts of burden did not look at all real. We saw them carrying heavy loads on their backs, or on a pole thrown across their shoulders, or pulling heavily laden carts. The usual way was with the pole, called the "pinta", a bamboo stick about five feet in length. On either end of it they hang their loads. Sometimes a man will carry his children in this way. The accompanying picture illustrates how a man brought two of his children to Hope Hospital for treatment. Frequently the load is rather amusing, especially when a farmer has one pig he wishes to take to market. To balance the other end something must be found. If nothing else is convenient he will put one of his children

in a basket and hang that on. So you may see the man tramping across country with a pig in a basket on one end of the stick, and a child in another basket on the other end.

Chinese Inns. Closely allied with travelling are the inns of China. It seems an almost hopeless task to describe these places as they really are. For, there are sights and sounds, conditions and smells, that no pen can adequately describe, nor any camera even fully portray. To realize completely what these places are, there is no other way than to go and see for yourself.

But an attempt must be made to give you some idea at least, both by my pen and camera, what they are like.

Chinese inns are of two kinds. First there is the wayside inn, restaurants if you like, and second the regular inn, hotels. Huge paper lanterns hang out from the doors of the latter, embellished with glaring characters (ideographs) indicating "peace" and "happiness" within, when there is no peace—and only a small piece of any thing—to be found within, but only wretchedness and misery beyond compare.

The wayside inns you will find on the streets of the cities, on the outskirts of the towns, and sometimes far out in the country. They are disreputable looking affairs, consisting of little more than a dirty old burlap or plaited bamboo mat fastened to a single pole in some instances. Sometimes they are more dignified when they are

enclosed within a shed made of mud walls on three sides, with a tile (or thatched) roof, and open in front. There may be a few stone slabs, or a single board bench, three or four inches wide, for the weary traveller to rest his weary bones on, if he has the courage of his convictions to feel that he is tired enough to occupy one of them with all its disgusting appearance.

Here too may be found, under the old shack, a convenient corner with a bed and the opium pipe for the debauched smoker.

The proprietor of such an inn does not live in it. It is not his home. That may be miles away in some village. Every morning he takes his burden of rice, sweet potatoes, various other vegetables and tea, which, after arriving at his place of business he prepares for hungry travellers who pass that way. In the evening he packs up what is left and carries it back to his home to be served out another day. The bill of fare is small, so is the price. A bowl of rice, piping hot, can be had for two or three mills. The same quantity of sweet potatoes, with the skins thrown in, can be procured for the same money. To quench your thirst you have the choice of three kinds of drink. You may have a cup of clear tea, without sugar or milk, or the water the rice was cooked in, a very healthful drink by the way, or the water the potatoes were stewed in. Your drinks cost you nothing. The expense therefore at this lunch counter will not

exceed five or ten cents, no matter how much you may eat and drink. But the quality is such that under ordinary circumstances the foreigner is usually satisfied with little. So the cost is not likely to be even that much.

The regular inns found in towns, villages and sometimes out on the hills, are not far different in appearances, appointments, cuisine, etc. They are places of real horror, enough to give one the nightmare at the very threshold, to say nothing about passing the night in one of them. Of all the filthy places in China, there are none that can quite equal these inns. With walls of mud, without plaster or adornment of any kind whatsoever, there is not one feature about them to remind you of a hotel. They are usually one story high, and composed of one large room, sometimes there are smaller rooms partitioned off, but rarely having doors to screen you from the other guests. Privacy therefore is out of the question. If you chance to have a spare sheet (for lodgers provide their own bedding) and you can manage to hang it up on some friendly peg or nail, you may succeed in shutting yourself off from the staring, gaping crowd, and secure such privacy as that article can afford. And you may be sure that there will be a crowd around when a foreigner is on exhibition. They never tire of looking, and they are bound to force their company upon you whether it be agreeable or otherwise, and watch you, if possible, with

eager attention to the very last act in your preparation for bed—and apparently enjoy it to the fullest. The early morning will find some watchers ready for your next appearance. At all times, so long as you are a guest in the inn, you will be the great attraction, the center of an ever inquisitive, never tiring, multitude.

As they stand gazing at you sleeping or awake, they will be making all sorts of remarks concerning you, speculating about this and that, about your dress from your shoes to your hat, categorically and in detail, your age (not a pleasant thing to hear always), your looks (not agreeable at times), your country, your motives in being there, and a hundred other questions that only a Chinaman *thinks out loud*.

The last thing you see at night, all thro your dreams perchance, and the first thing in the morning will be the never fading, never vanishing crowds that frequent these inns. For the Chinese are great travellers. Watch them, single file, with their burdens swung across their shoulders, tramping across the plains and mountains; you might easily imagine it was an army on the march.

Let us return once more to the apartments—or the *apartment*. Here all the cooking, eating, talking, and sleeping takes place. Here will be found the kitchen, office, dining-room, parlor, and your retiring room, all in one. It is convenient if not comfortable. Easily you may make your wants known, quicker than with an electric

button. In the center, or off on one side, will be found blazing ovens with great iron pans or basins filled with rice or potatoes, cooking for the hungry travellers, each sending forth smoke and its own particular fumes into every part of the establishment. Alas! if there should be an upper room and you the occupant, for it would be a veritable smoke house. Over other fires cooks may be frying cakes, fish, pork, and vegetables in various kinds of fat. Savory smells of garlic and pork mingled with other odors too numerous to mention and quite indescribable, provide a combination of smells the olfactory senses rarely meet.

Cockroaches, spiders, and spider-webs gracefully festooned from exposed pillars to exposed rafters adorn the place on all sides. Centipedes, mosquitoes, fleas and other vermin will make things decidedly interesting and lively at times, even tho you may be fortunate enough to shut yourself in behind a sheet. There is no extra charge for this kind of entertainment. What we call windows, there are none. There are quite a sufficiency of holes scattered around promiscuously in the walls and roof to answer all practical purposes of windows, even tho they do not let much daylight in. A plentiful supply of air is thus secured, but not always from the right quarter. Cracks and crevices likewise may be discovered without much difficulty, through which you are able to *see* the wind pouring in. The chinks and holes in the roof are occasionally of sufficient circumference to change your resting (?) place into

a kind of astronomical observatory, where you may watch the stars as they march on in their course above you, while you can do no otherwise but wait for the first welcome dawn of the morning when you can again go forth on your journey.

The bed consists of several boards placed upon wooden benches, with a mosquito netting that looks as tho it must have come out of the ark, or as tho it had been used to wipe up the floor for the last year or so.

The bill of fare does not vary much from that found in the wayside inn. There may be more variety as already indicated. The price is the same, while the lodging costs only a few cash extra.

Such are the inns of China. Do you wonder the foreigner shuns them, and shudders when he enters them? We may be thankful that we do not need to resort to them in these days. For, it is possible now in the whole region of Amoy, with very rare exceptions, to find comfortable quarters in the mission chapels, where privacy, rest, and freedom from undesirable company may be secured for the night.



GRAVES OF A FAMILY DESTROYED IN THE TAI-PING REBELLION
BURIED AT CHIANG-PENG ON THE NORTH RIVER.



AMONG THE TOMBS.



AMOY-CHIANG-CHIU RAILROAD STATION, AMOY.



EMIGRANTS LEAVING AMOY.

CHAPTER X.

AMOY EMIGRATION, ITS CAUSE AND EFFECT.

The great stream of Chinese emigration that flows and empties itself in mighty volume into the outer world finds its source in the two provinces of Fukien and Kwangtung of South China. Every year tens of thousands leave their native shores from the ports of Canton, Hongkong, Swatow, and Amoy, to make their fortunes, and in many instances their homes, in foreign lands. Compared with these the numbers that leave from other provinces and from other ports are so small that they need not be taken into account.

The Chinese are known in almost every land under the sun. Where other nationals can not live there they abide, opening mines and canals, building railroads which turn the deserts into blooming fields or prosperous towns and cities. To-day they are marching in mighty armies across Annam, Cambodia, Siam, Burmah, Sumatra, Java, the Malay Peninsula, the Philippines, Australia, the isles of the Pacific, the continents of North and South America, Africa and Europe. According to the latest statistics this army is distributed among the nations of the world as follows :—

Siam	2,750,000	United States	100,000
Malay Peninsula	1,000,000	California alone	60,000
Singapore alone	164,000	Canada	11,000
Indo China	200,000	Russian Territory	35,000
Burmah	140,000	Africa	53,000
Dutch Indies	1,800,000	Europe	1,800
Borneo alone	50,000	Japan	17,000
Australia	35,000	Corea	11,000
New Zealand	3,000	Formosa	2,900,000
Philippines	80,000	Hongkong	300,000
West Indies	100,000	Macao	75,000
South America	50,000		

A grand total of something like 10,000,000 of the Chinese abroad, and principally from the two provinces named.

But it is only with the emigrants* from Amoy that we are just now concerned, and principally with those who go to the Malay Peninsula and neighboring states. The following table will show the Emigration statistics in these parts for three years.

1904	1905	1906	DESTINATION	1904	1905	1906
5,415	4,897	5,126	To Formosa From	6,549	5,557	5,471
5,643	6,337	6,733	„ Hongkong „	19,871	16,887	16,490
16,261	5,917	7,528	„ Coast Ports „	14,594	6,398	7,699
70,000	53,729	67,612	„ Straits „	28,000	18,920	14,447
5,080	5,392	4,628	„ Manila „	1,059	1,185	2,348
457	57	30	„ Other Ports „	294	138	15
102,856	76,329	91,667	Totals	70,767	49,085	46,500
		†335,126	† „ Inland waters „			†243,566

* Those who care to study the larger question will find interesting material in "Sunny Singapore" by Rev. J. W. Cook, and "Die Ueberseeische Auswanderung der Chinenen" by H. Gottwaldt, Esq.

† These figures have nothing to do with emigration, they merely show the immense passenger traffic between Amoy and places like Chioh-be, Chiang-chiu, Chin-chiu, Oa-hai and Tong-an.

These figures while taken from official Customs Reports do not claim to be absolutely correct,—especially in regard to the number returning. On an average about 65,000 leave Amoy annually and 50,000 return. But the table shows nothing like that. To obtain a fair estimate we must not only consider the departures and arrivals at Amoy, but those of Hongkong as well. For undoubtedly very many of the number reported either as arriving at or departing from Hongkong have their final destination or starting point in the Straits, *i.e.*, the Malay Peninsula and neighboring states. Therefore the figures of both ports should be taken into account.

Taking these two ports then for the three years we will discover a great falling off in the number of those returning.

	1904.	1905.	1906.
Departed	75,000	60,000	74,000
Returned	48,000	35,000	31,000
	65%	60%	45%

Yet it is stated by those who profess to know that there is actually no diminution in the number of those returning, but that it remains the same as ever, that is about 80%. No clear bit of explanation however is offered for this piece of information. Of the 20% who do not return perhaps 10% die, while the remaining 10% live to enjoy the privileges and immunities which the land of their adoption affords.

A tax of \$1 is levied on every person returning from the Straits. This money is passed over to the provincial government at Foochow, the local government receiving no benefit from it.

When passengers go abroad an officer of the British government, under appointment of the local Chinese officials, is sent aboard of the outgoing steamer conveying coolie passengers, who counts every one and reports the number to the proper authorities. No such official inspection takes place when they return, on arrival here. So while in the one instance the figures are correct in the other they are not likely to be for want of proper inspection and care.

Those who go abroad are recruited from the middle and lower classes, particularly from the latter as fully two-thirds are common laborers or "*coolies*." Of the total number that leave here, perhaps five per cent are women who go to join their husbands. It is against the law for boys to go abroad unless accompanied by parents. This is done in order to avoid kidnapping. This evil is not entirely removed. It is still violated to some extent by those who are so anxious to obtain children, and especially boys to perpetuate their names. Every woman (and child) that goes abroad must have her name registered which is forwarded to the port she intends to enter.

The power of the clan system is apparent in all emigration. The Chinese are great colonizers but

settlers in any one district will usually be found to have migrated from the same place and from the same family stock. So one will rarely find the emigrants of Amoy beyond the boundaries of the Malay Peninsula and Manila.

As one writer says: "The Chinese did not begin going abroad yesterday," but for more than 300 years the stream of emigration has not ceased its ebb and flow. At first no restrictions whatsoever were placed by the government upon a native's desire to go abroad. He was free to go and come according to his sweet will. But after the Manchus had conquered the nation a new regime was inaugurated by placing stringent limitations upon emigration. This was followed (1718) by an edict recalling all subjects who were in foreign lands. Finding this ineffectual the government became still more severe, and ten years later (1728) issued a proclamation which stated that all who failed to obey the summons to return would be banished, after which capture would mean death. This axe hung over their heads for over a hundred years. It was actually only rescinded by Imperial Edict in 1893. This was brought about thro the efforts of the Chinese ambassador to England. While we cannot believe that during all the preceding years it was anything more than a dead letter, for Chinese emigration had been declared lawful in a Convention of Peace between Great Britain and China at Peking in 1860, still its effect must have been felt

in some measure upon those who desired to and did return to their native land, especially those who had acquired a fortune. These latter rarely return without first having become citizens of another country whose passport they carry with them. Returning from the Straits Settlement they usually come back as British subjects not as Chinese subjects.

For the better regulation of the coolie traffic, which had grown to such vast proportions, a Chamber of Commerce composed strictly of Chinese business men, was inaugurated by Imperial Edict at this port in 1899. It was invested with certain powers to protect the interests of those going abroad, and principally to look after them when they returned by keeping them out of the hands of the land-sharks who awaited their coming. Yet in spite of all these precautions very few Chinamen who have made their fortune abroad return, unless as already stated above, *i.e.*, bearing passports of other powers. These they consider the only sufficient protection.

While the Chamber of Commerce looks after the interests of those who return their departure is controlled almost exclusively by firms established solely for this purpose, who have their agents stationed at important centers in this district, where coolies are recruited pretty much after the same order as soldiers are recruited for the army. In days gone by (and the evil is said not to be entirely removed in these days) the recruits in many

instances had not the least idea where they were to be sent, what their occupation or who their master was to be, or whether they were to be placed upon the market and auctioned off as so much chattel. When it comes down to this it is no better than the slave trade.

The benefits of the Amoy emigration have not been few. The economic advantages have been great. Perhaps this alone explains the prosperity of this district. It is hard to account for it in any other way.

It has been sometimes said that the loss of the tea trade in this part of China was due to the large number of laborers leaving this port. Perhaps a more correct statement would be this: emigration was due to the loss of the tea trade, or the impossibility to cultivate tea here. The mandarins practically strangled to death by taxation the only paying agricultural industry in this district. This led to the production of an inferior article, which could in nowise compete with the tea produced elsewhere. Hence the tea trade failed, and the laboring man was compelled to seek his livelihood elsewhere. For the same reason, because many of the avenues to fortune-making were hermetically sealed, other fields were sought by the business man and the merchant. We do not wish to be understood to say that emigration did not exist before the failure of the tea trade, but it was not until it did fail that the Chinese from this port went abroad in anything like the numbers of today.

From official reports issued by the Customs and also from data gathered by the Chamber of Commerce we are enabled to learn something of the economic advantages which this place gains from the emigration of its people. Figures quoted must not be considered absolutely exact but rather as indicative of what is taking place.

From the Customs Report of 1906 we find that the net total value of the Import Trade amounted to about 14,900,000. Hk. taels*, while the Export Trade amounted to only 2,500,000 Hk. taels—a difference that would be ruinous without something to offset it. Exported labor is that offset.

First of all it is claimed, and it is supported by facts, that this large Import Trade is due almost entirely to those who have been abroad, or whose families reside here while the heads of households are away. That is to say it has been created to meet the new necessities which have been born in other lands. Thus over 14,000,000 taels' worth of goods have been brought in to this place which otherwise would not have been brought here. This amount therefore may rightly belong to the debit side of the sheet.

What is there to balance this on the other side of the sheet? On the credit side there are two sets of figures. First the 2,500,000, Hk. taels worth of exports. But to this we must add the money

* Haikwan Tael = \$1.50 Mex.

that these merchants and laborers remit every year to this place. It is not easy to state exactly what that amount is, but it has been estimated to be between 10,000,000—20,000,000 Hk. taels. Let us place it at 12,500,000 which we may rightly put on the credit side of the sheet. Thus :

To Imports . . .	14,800,000	By Exports	2,500,000
Bal. Credit	200,000	,, Remittances	12,500,000
	<hr/>		<hr/>
Tls.	15,000,000	Tls.	15,000,000

It will be seen therefore that there is a balance to the good of 200,000 taels, or \$300,000 Mex. Whether these figures are correct or not it is everywhere apparent, in this immediate vicinity, at least, that somehow or other this people have a surplus of money, and are by no means poverty stricken. They are not rich as a class, I do not wish to convey that impression, but travellers who come here from the North tell us that the people in these parts dress better and are better housed than those in that part of China. And we can discover no other way to explain it than by the amount of money that is remitted annually from abroad. To look about us and see what is done in agricultural pursuits or manufacturing industries is to find no satisfactory answer for this prosperity, but alone, or almost entirely, in the money earned in other lands.

There is every inducement to go abroad not only because of wider fields but because of higher wages. Here a common coolie may earn \$5 or

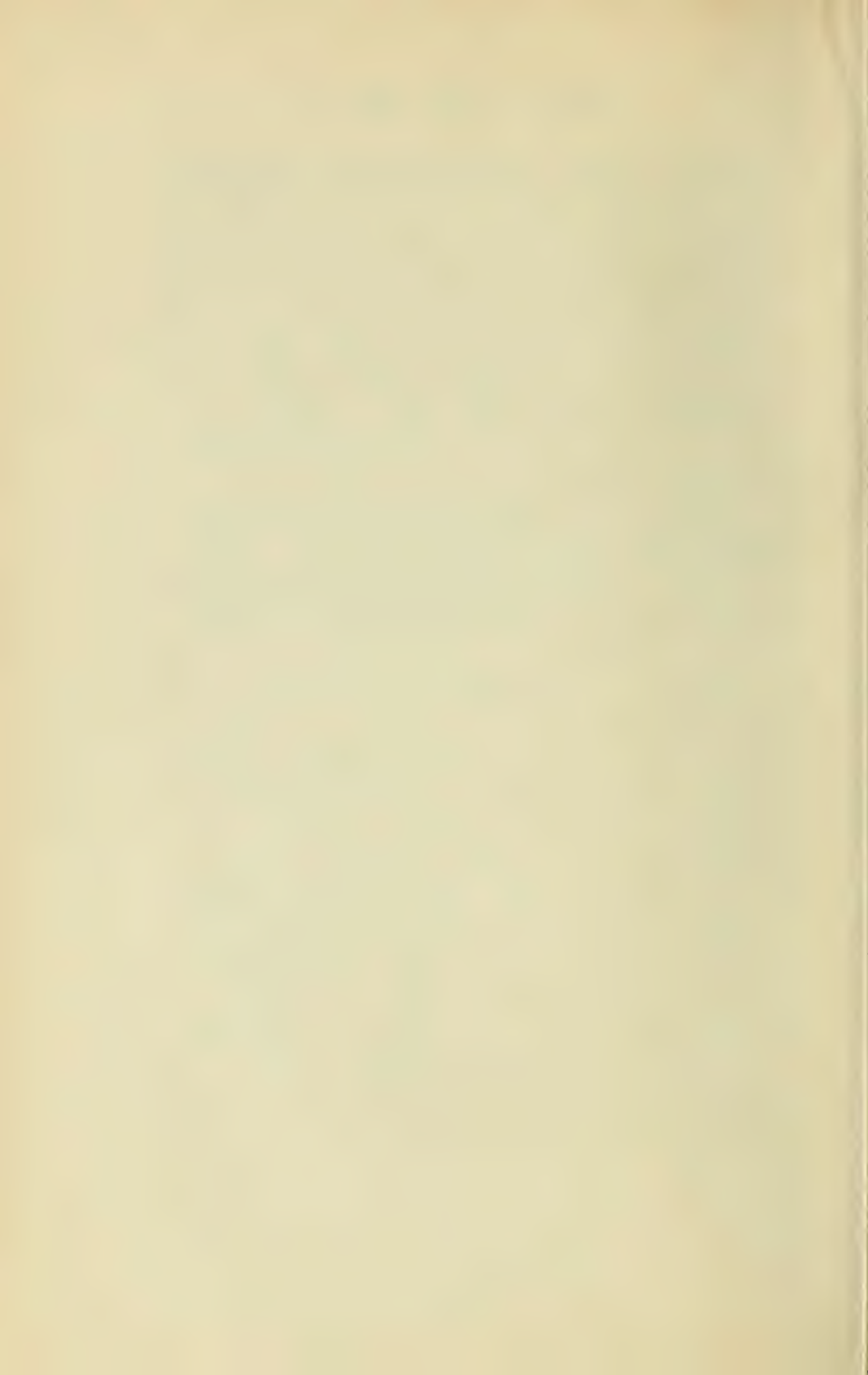
\$6 per month; in the Straits he can easily double it. Of course the cost of living is increased abroad, but that seems to be more than balanced by increase of wages. This great exodus of workers has made our servant problem a most vexing one. People who have lived in other parts of China and take up their residence here tell us that nowhere else have they had such difficulty with servants as they experience here. This explains it: all the best servants go abroad.

Opportunities being better in other spheres of activity as well we consequently find a great many business men and merchants establishing themselves in lucrative occupations abroad.

But it should at the same time be borne in mind that the advantage of emigration has not been alone in the field of economics. "Unimpressible as the Chinese are and little given to reflection, unconsciously to themselves their immigration to Singapore is producing great moral effect on them. They are brought into contact with good government, liberty, just laws justly administered, good roads, good education, etc. Under these conditions they thrive and have vague aspirations that similar happy conditions should be established in China." This is all true, and undoubtedly the mind of the average Chinaman has been awakened and his intellect quickened as never before. While it is true he has remained essentially a Chinaman yet some of the rough

places have been rubbed off, his outlook broadened, and his view mightily changed and cleared in regard to many things. And so he has come back to his own, if not entirely dissatisfied with the old life and ways, yet fully convinced in his own heart that the outer world has much to teach him which will make him a better and more useful man. Besides this it has had the result of tearing down and levelling to the ground that high wall which once surrounded him.

In not a few instances, moreover, the intellectual and moral influence has been beyond calculation. The number may not be large, but large or small, who can estimate such advantages?



CHAPTER XI.

KOLONGSU

INTERNATIONAL SETTLEMENT.

Kolongsu is a small island lying just off Amoy (south) about one furlong. The meaning of the word Ko-long-su is Drum-Wave-Island. Ko=A Drum; Long=A rushing stream of water; Su=An Island; the whole referring to the waves of the sea which go rushing thro a hollow rock on its shores, producing a sound like drumming.

For situation and natural attractions it is unsurpassed along the coast of China. Nature has made it grand and rugged. In its very center a huge pile of rocks lift their heads skyward 300 feet; while on the island in other places immense boulders are scattered around promiscuously.

Among this particular mass of high rocks, which have received the name* "Camel Rock," there is one large stone on which these Chinese ideographs have been inscribed:—

鷺江第一
鼓浪洞天
林鍼

* It is a shame that such monuments of nature have to be marred and defaced by thoughtless persons. Both "Camel Rock" and "Rocking Stone" have suffered in this way at the hands of sailor boys, while no navy has been honored by such deeds of vandalism.

While opinions may differ as to their exact meaning, it is quite evident that they are intended to convey the praises of the beauties of location and scenery of this island and neighborhood,—and as being the most desirable place that one could desire for habitation.

These characters were not all written by one and the same person, nor at the same time even. The first line: *Ko Long Tong Thian* was written so long a time ago that no one knows just when; the second line: *Lo Kang Te It*, was inscribed some thirty or forty years ago by a Mr. Lim, father of the Chinese writer now in the German Consulate here.

Dr. Carstairs Douglas in his Dictionary of the Amoy Vernacular makes no translation of these characters, and refers alone to the first line by simply observing that they indicate: "The highest rock on Kolongsu." Prof. Herbert A. Giles in his Chinese-English Dictionary, likewise referring only to the first line, translates the characters: "Drum Wave (Island) is a paradise upon earth" probably meaning a place where departed spirits might well delight to dwell and roam. Some hidden meaning of this nature the symbols bear, referring quite likely to "Elysian fields" or *Sien-soa* (仙山) the happy home of departed spirits or fairies. This line therefore had Kolongsu alone in mind.

But evidently there were those who had no desire, nor intended, to see Amoy take second

place in any such matters as the first line indicated. So in his day a man was found clever enough to add the second line which speaks the same word of praise for Amoy: "The Paddy Bird Stream" or "the Egret River" (old names for Amoy) "is the best."

Taken together therefore, or singly, by consensus of opinion gathered from native sources, the meaning which these characters are intended to convey is that not only is Kolongsu a paradise upon earth, but that Amoy is likewise so, for the place has yet to be discovered that can approach it in any respect.

Neither Kolongsu nor Amoy was considered much of a paradise when foreigners first took up their residences here in 1841-2. In fact the former was considered more unhealthy than the latter with all its dirt and filth. When the British troops were stationed here on this island in 1841 they were stricken down by the hundred with fever. Hence the place had no attractions for the missionaries and merchants who came in the early forties. But about 1860 they began to move over, having discovered their mistake, and have lived here very comfortably ever since in well built houses, situated for the most part on high elevations, with sea views on all sides.

The island therefore has been the residential place of all foreigners for many years. All the principal business houses and banks are located on

the Amoy side of the harbor. Over there also may be found the community and Tek-chhiu-kha hospitals, and the Tung-Wen Institute,—an Anglo-Chinese College supported by the natives and under a Board of Management of both foreign and native business men.

Besides the foreign residences on Kolongsu there are located here the higher educational institutions of the three Protestant Missions; Douglas Memorial Church erected in 1880 for Chinese services to the memory of Dr. Carstairs Douglas, LL.D., one of the pioneers of the English Presbyterian Mission; Talmage Memorial Hall, the home of the Union Middle School, erected to the memory of Rev. J. V. N. Talmage for more than forty years a missionary of the American Reformed Church Mission at Amoy; Hope and Wilhelmina Hospitals, a Union English Chapel built in 1863, where services in English are held every Sabbath; London Mission Church, a very large and commodious place for Chinese religious services built recently with a seating capacity of nearly a thousand. There are also the Consulates of Great Britain, Germany, United States, France and Japan; several post-offices; two club houses with reading rooms and libraries; two hotels, several drug stores, and a haberdashery. Wherever there is a community in the East there you will be pretty sure to find a recreation ground. Kolongsu has one of the finest Recreation Grounds along the coast, where the foreigners indulge in recreation



TALMAGE MEMORIAL.



HOPE AND WILHELMINA HOSPITALS.



HONGKONG AND SHANGHAI BANK.



TUNG-WEN INSTITUTE, AMOY.

and health-giving exercise—just as important as one's meals out here—such as tennis, cricket, and hockey.

Kolongsu is not only the residence of foreigners. There are natives in evidence on every hand. On this same island, perhaps a mile and a half long and half a mile wide, there are three distinct Chinese villages with a combined population of 4,000 or 5,000 persons.

On the eastern extremity of the island is located the Amoy Signal Station which announces the arrival of every ship entering this harbor. It also notifies us of all approaching typhoons and other storms. For many years it was located on the hills back of Amoy city in the vicinity of the "White Stag Temple." In 1877 it was transferred to its present position on Kolongsu. It is pretty generally understood, tho some may not know, that the lower mast is iron and it once graced the deck of the Blue Funnel S.S. "Hector" that came to grief on the rocks just outside Chhisu, 1876. The yardarms and upper mast (wood) were made to complete it.

In 1903 this island became an International Foreign Settlement, passing at that time under the control of the powers: America, Great Britain, Germany, Holland, Spain, and Japan, represented at this port. A Municipal Council was elected in January and began to exercise its authority the first of May of the same year. A set of Regulations,

similar to those in vogue at Shanghai, had been adopted previous to this, and ratified by the higher authorities at Peking. To conduct its business the Council has elected a Secretary, the present incumbent being C. Berkeley Mitchell.

For the real beginning of this new order of things we must go back eleven years, to the summer of 1897, when a "Scheme for the better management of the Municipal Affairs of the island of Kulongsu" was proposed and referred to Peking for ratification. Nothing however came of it, more likely for the reason that the scheme lacked unanimous support than for any other. Affairs therefore reverted to the old regime of having matters looked after by a "Road Committee" which had been elected annually for the past twenty years or so, but which had no real authority to adopt or enforce any regulations. It could only do what its name implied, keep the roads in order. Under the circumstances it had a difficult task to do even that. For what it did, with limited resources, in providing a road round the island (the only civilized thoroughfare for hundreds of miles around) the community is greatly indebted.

Matters lay dormant until the Boxer troubles of 1900, and "the Japanese Scare" of the same year, when an opportunity offered to agitate the subject once more. It was the latter of these two commotions, and not the former so much, that brought about its consummation.

For some time during those exciting days, there was a feeling abroad, well founded or otherwise, that Japan had designs upon Amoy, and that, if a good opportunity offered, or necessity demanded it, she would step in and assume control. The opportunity seemed at hand. It was this: Nearly everybody in South China at that time will recall the incident attending the burning of the (Japanese) Buddhist temple in Amoy on the night of August 23, 1900; what a furor it created, and how the landing of the Japanese marines followed on the 24th. These marines were in evidence on all sides. They were patrolling the island of Kolongsu night and day, while over in Amoy the city was guarded by them while they had their field pieces planted on the hills commanding the place. But the arrival of the British Cruiser "Isis" on the 29th, changed the situation, for from that date the retrocession of Japan began, and on the 31st the last marine had taken his departure.

After these exciting days, really the most exciting days of all that never-to-be-forgotten summer, affairs soon settled down to their normal condition—with the Road Committee still in power.

Not very long after this stirring event, the idea of a Foreign Settlement, something broader and more significant than the "Scheme" of 1897 was broached. Perhaps the foremost personage in this new movement was the American Consul, but the loyal and unanimous support of all the other

Consuls, and merchants, insured its accomplishment.

Changes such as are contemplated are not consummated in a day, or even a year. They will require time and much patience. But with both, we may reasonably expect steady progress in the sanitary and other conditions of the place. The settlement is most admirably situated for the purpose, being entirely isolated from the mainland, and other adverse environments. Besides its ideal situation, the place is certainly unique. There is only one such settlement in the universe and it is located on the island of Kolongsu, one and a half square miles in area, under the joint government of the representatives of at least six nations. Its history will be watched with intense interest. May it live long and prosper, both increasing the comforts and the happiness of those whose lot is cast in this far off land; may it ever prove an object lesson of the blessedness of cleanliness and orderliness to those who are sadly in need of such instruction in the city close by.

CHAPTER XII.

THE OPIUM EVIL.

The most serious impediment to all progress in China is the cultivation and consumption of opium by its people. No graver question faces the nation. The extent of the opium industry in the empire is becoming alarmingly great, because it threatens (1) the growth and purity of the Christian church, and (2) the extension of commerce between China and the Western world.

In the region about Amoy, and principally in the county of Tong-an, vast fields of the poppy are being cultivated. The single flower is exquisitely beautiful but far more beautiful in its abundance. No garden, with a cluster or two of this flower, can ever compare with the resplendent loveliness of these wide fields all decorated in robes of white, and pink, and blue and various other colors in far more delicate tintings than clever artists can produce. How strange it is, that the product of so beautiful a flower should be so misused as to become the bane and curse of a nation. Amoy is one of the worst opium stricken places in the empire. Not alone because of the amount raised here, but on account of the vast quantities imported, which will be shown later.

When the Rev. Hampden DuBose, D.D., of Soochow, China, who is president of the

Anti-Opium League in this country, was in the United States several years ago (1904) he took the opportunity to bring the opium evil in China to the attention of the Department of State. As a result of that interview, Acting Secretary Hill issued a circular of information to the American Consuls in China, inquiring into the extent of the opium habit, and its relation to American trade.

The following questions were sent to consuls in Tientsin, Chefoo, Shanghai, Foochow, Amoy and Hongkong:

1. To what extent is the arable land of China now devoted to the culture of the poppy?
2. What is known of the increase of the culture of the poppy during recent years?
3. What is known of the growth of the opium habit among the Chinese people?
4. Is the increase of the culture of the poppy tending to diminish the production of cereals?
5. To what extent, if any, does the use of opium affect the purchasing power of the Chinese people as regards American products?

Five consuls and one interpreter, *i.e.*, of the Tientsin Consulate, made replies to these questions. In them we find a very general unanimity of opinion. (1) The marked increase in the use of the native article over the Indian and Persian. The importation of opium has declined from 70,000 piculs (a picul = 133 lbs.) in 1892, to 49,000 piculs

in 1901. In Amoy the decline has been still greater. This is shown conversely by the increase of the native production from 6,000 piculs in 1899 to 8,000 piculs in 1901, an increase of 33 per cent in two years. (2) The inferiority of the native product compared with the imported. This is due in a large measure to the poverty of the Chinese soil. This inferiority is noticeable in the prices of each. Native opium sells for 376 *taels* (a tael is worth about Mex. \$1.50) per picul, while the imported brings anywhere from 576 to 666 *taels*. (3) The native opium is used principally by: (a) beginners, (b) the poorer classes, (c) the people living in the interior, *i.e.*, outside of the open ports. (4) The lessening of the purchasing power of the Chinese.

Taking up the answers in order we find:—

(1) The cultivation of the poppy is confined almost entirely to the south and west. What is raised outside of this area need not be considered. It is therefore to the provinces of Yunnan, Kweichow, Kiang-su, Hunan, Szechuan, and Fukien that our attention in this matter is drawn. In some of these provinces it is estimated that as high as 60% of the arable land is devoted to this industry. In others the per centum is much smaller. Especially is this true of Fukien where as yet the industry is confined to a very small part. The area under cultivation here as well as elsewhere is said to be on the increase,—or was so until the recent edict on

the subject. And in passing we may say that we have not heard of any very vigorous measures being adopted to restrict its use, so far. In North Fukien a different state of affairs exists. There the sentiment of the people is aroused, and much is being done to suppress the evil.

The Kolongsu Municipal Council at a rate-payers meeting in June adopted the following regulations in regard to opium in the settlement.

(1) That two months after the issuance of a proclamation, all opium dens must be closed. (Issued in July).

(2) That a limited number of shops be licensed to sell the drug, but with the understanding that one half be closed by March 31st, 1909; and the remaining half by March 31st, 1910.

The six provinces above mentioned have produced anywhere from 47,000,000 to 54,000,000 piculs annually, worth something like \$200,000,000. We say nothing about the imported article here.

To produce this amount it is calculated that 20,000,000 acres of land are required. Now it is estimated that in these provinces named there are in round numbers 360,000,000 acres of land. Assuming that one third is cultivated we have 120,000,000 acres of arable land for products of all kinds. As we have said that 20,000,000 acres of this were used in raising opium, there remain 100,000,000 acres for other products. The average per centum for all these provinces for the cultivation

of the poppy was therefore about 17% of the arable land. In other words these people were devoting about one sixth of their land to produce a death dealing drug.

2. As already observed the native product was on the increase. In some parts of Yunnan, it was said it had almost become the medium of exchange. And even recently* reports come from Kan-su that "six out of every eight" are "confirmed in the habit."

Consul Gracey of Foochow in giving some statistics of the opium traffic in Shanghai, especially in the foreign concession where it is possible to secure statistics, shows that from 1898 to 1900 there was a steady decline of about $\frac{1}{2}$ per cent per annum in the number of licensed opium shops in that part of the city. There were no statistics available for the native portion of the city. He also showed that *from 1900 to 1901 there was the same percentum of increase.* That is to say, in 1900 there were 1,266 licensed shops while in 1901 there were 1,396.

Consul Fesler, of Amoy, said, "There are now practically no houses in this locality where opium is not procurable. The revenue† received one year (1891) for this article (imported) in Amoy amounted to \$900,000 Mex. If the inmates do not smoke it themselves they keep it for their friends

* Recorder Mar. 1908. Pg. 155.

† Amoy Imperial Customs Report for 1891.

to smoke when calling." Consul Fowler, of Chefoo, gives this evidence: "It is an interesting fact that no business can be done among the Chinese here without closing the deal over the opium pipe; even non-opium smokers must take at least a whif."

3. Being three or four times more profitable than the raising of rice or other cereals, the production of cereals is very naturally diminished. In a favorable season one-sixth of an acre, we are told, will yield five and six pounds of opium. "A poor crop" would be three pounds. Reckoning a pound of refined opium at \$5, *i.e.*, \$15 for one-sixth of an acre, it may readily be understood what a difficult task any cereal has to compete with it. All cereals are simply out of the race.

4. The preponderance of opinion is that it decidedly affects trade. "Except in the case of the importation of food stuffs, the increase of the opium habit must be detrimental to American trade by reason not only of the impoverishment of the masses and the steady lowering of the standard of living, but also of the lessened enterprise of many of those addicted to the use of the drug." *There is no doubt that the use of opium affects the purchasing power of the Chinese people.* A vast amount of money is spent annually for opium which naturally has the effect of impoverishing the country and reducing the amount of other imports." "Naturally, the money spent on opium, which is extremely expensive, decreases the purchasing

power just so much." "*A confirmed opium smoker will probably not eat as much rice by one-tenth as the non-smoker, because of impaired digestion. Some are said to eat one-fifth less.* The opium-smoking habit impoverishes millions, and must greatly reduce the ability and inclination to purchase foreign made goods. The common effect of its use is to reduce vitality, energy and business ability, but it does not, like alcoholic drinks, make its users violent, abusive, and pugnacious. It stupefies, makes man morose, inclined to idleness, and very frequently leads to gambling habits."

Such then, is the evidence in regard to the great curse that is upon China. It is an evil that not only Christian missions have to fight, but from this report we learn that it is an evil that threatens commerce too. And there is another and greater evil closely allied with opium which the report just touches, viz., "an increasing demand for morphia, which is, of course, a result of the use of opium. *Morphia is said to come from the United States.*" Here is food for serious thought.

For the past ten years or more the friends of China thro the Anti-opium League in this country, and the Society for the Suppression of the Opium Trade in England and Australia, have been exerting themselves most earnestly to institute measures which had in view, not only the suppression of the introduction of opium from India (at the present time a very small item comparatively), but the

stamping out of the greater evil, viz: the production of opium on native soil, and its use, which has grown and spread to tremendous proportions.

The report of the Opium Commission that visited India a few years ago, practically favoring the cultivation and use of the drug, greatly retarded the efforts of these friends, and probably delayed the extinguishment of the death dealing poppy many years. But recently there has been a more promising and reassuring expression of sentiment and opinion in regard to the suppression of this gigantic evil.

First of all is the changed attitude of the British government. It has been brought to see that the introduction of opium into China is "morally indefensible" and that it should cease, and so has offered to assist the government of China in any proposition it has to propose to attain this much desired end. The Chinese government has accepted in good faith the conditions of the British government to assist in this matter, viz: "that the gradual reduction of the Indian opium trade shall be coincident with the decrease of the production of the native drug."

In the second place there is the old attitude of China, the more pronounced than ever—call it a blind if you choose—denouncing and condemning its cultivation and use. On Sept. 20th, 1906 an Imperial edict was issued, demonstrating as clearly as ever the position of this government in regard

to opium: "Since the Imperial prohibition of opium, almost the whole of China has been flooded with the poison. Smokers of opium have wasted their time, neglected their employment, spoiled their constitutions, and ruined their households; and thus, for some decades, China has presented a picture of ever-increasing poverty and weakness. It arouses our deep indignation even to speak of the matter. The Court is now ardently *determined to make China powerful*, and it is incumbent upon us to urge the people on to reformation in this respect that they may realize the evil, pluck out the deep seated cancer, and follow the ways of health and harmony. We therefore decree that, within the limit of ten years,*this harmful foreign muck be fully and entirely cleansed away. And we further command the Council of State Affairs to consider means for the strict prohibition both of opium-smoking and poppy growing (in China itself), and report their deliberations to us for approval". (Translated by Rev. W. A. Cornaby). This was followed by instructions giving the details as to how the above decree is to be carried out and its intentions accomplished. These new regulations, contain restrictions somewhat on this order: The cultivation of the poppy must not only be confined within present limits, but its present area must be restricted annually *one tenth*, otherwise the land will be liable to confiscation.

*There is a proposition to reduce this term of years considerably.

On the other hand if cultivation ceases sooner than the limit of ten years rewards will be made. All persons using the drug will need to be registered either at the *yamen* or with the village headman. No unregistered person will be allowed to purchase it. All opium shops will be closed gradually. The new regulations distinguish between the treatment meted out to opium smokers over sixty years of age and those under. Those over sixty will be dealt with more leniently, but those under will be placed under more strict requirements in breaking off the habit. There are other regulations but these few will suffice to show the nature of them all.

Of course such measures will not meet the approval of all reformers. Some would say all this is but temporizing with the evil, and the only way is to stop it at once; that this limit of ten* years is a too indecisive measure to be anywise effective. The general principle of such views is undoubtedly true. But here we believe the exception to be true —if an exception is true. And one thing seems quite certain, it can not be stopped at once, nor destroyed at once, any more than a living monster with its many arms and “far-reaching capacity for harm” can be destroyed at once. It remains to be seen whether ten years can do it.

It is moreover certain that the government of China cannot do it alone. Nor can the government of China with the aid of the British government

*There is a proposition to reduce this term of years considerably.

accomplish it. It will require more than human effort to root out this evil. All human endeavor is futile without help and power from on high. The God of nations must be our helper if eventually we succeed in this matter.

And so in the third place, in order to enlist every moral force possible and to secure that help from on high which is so necessary, there are the two agencies of the Society in England and the League in China.

Mr. Joseph R. Alexander, the Hon. Sec'y of the Society in England, has come to China "to second the resolution of the House of Commons and the efforts of the British Government, by quickening anti-opium sentiment in China, and bringing to bear upon the Chinese Government such a force of public opinion as shall help it carry out its avowed intentions of putting an end to the opium curse in ten years." He visited Amoy *en route* to Shanghai. Unfortunately he could only spend about six hours in this opium stricken port, the time his steamer was here. A meeting was hastily arranged for him however in our Sin-koe-a church (First Church) Amoy at ten o'clock. As the time was too short to make an effective announcement the meeting was not a great success.

Amoy needs to be struck hard, and it is a pity more time could not have been given to this, one of the very worst opium infected places along the coast of China. Both the church people and the officials require a lot of instruction in regard to

this matter, and plenty of plain talk, if we are ever to get rid of this evil. The figures, published in the Coast Trade Reports for 1905, are something startling and alarming in reference to Amoy. The foreign opium imported here that year amounted to only 3,299 piculs (a picul is 133 lbs), while the districts about Amoy are said to have produced 7,270 piculs, *the Tong-an district being responsible for nearly one-half of this amount.* Besides this, 5,000 chests were imported from Szechwan, Yunnan, and Kiangsu provinces, "*the largest amount on record.*" That makes a total of 15,569 piculs (nearly 2,000,000 lbs), valued at \$11,000,000 Mex. It will be readily seen what a small part foreign opium has to play in the drama at this late day. But sixty odd years of sowing the foreign article upon these shores must in a great measure at least be held responsible for the widespread cultivation of the native product. It is estimated that 20% of this population use the fatal drug.

Then there is the Anti-opium League of China doing excellent work. The League has kept busy fighting opium since 1904, much of the time in the face of many discouragements. It secured the Anti-opium Memorial "signed by 1,200 missionaries of several nationalities and residing in seventeen provinces," which was forwarded by the Nanking Viceroy to the Throne the latter part of August. On Sept. 29th, 1906 the Edict (translated above) embodying both the spirit and letter of the Memorial, followed.

There is still one more possible agency that should receive a passing notice at least,—some look upon it as eminently providential at this time. I refer to a recent discovery in one of the Federated Malay States, of a leaf belonging to a kind of creeper, from which there is brewed a medicine that has proved most successful in curing people of opium smoking. Out of 18,000 cases treated, 12,000 have been reported cured. A peculiar effect of the cure is, that afterward even the smell of opium is nauseating. It may have an important part to play in the stamping out of this plague.

If I were asked what I consider the greatest obstacle, the gravest menace not only to commerce, but to the Church of Christ in China—and to the work of Missions today—I should not answer: idolatry, Confucianism, or other *ism*, but *opium*. For sixty years and more this octopus has been reaching out its arms in every direction until its deadly embrace well-nigh encompasses the nation, desolating not only the land but the souls of men by the millions. Heathenism is bad enough, but couple it with a habit that deadens conscience, that renders men mental imbeciles, and that destroys both body and soul, and the task is hopeless.

It is the thorns and the tares among the wheat, and it is fast choking the Word. Like weeds it has found a soil where it flourishes, while it is difficult to grow wheat. The effort to grow wheat among such difficulties may easily be imagined. If the

progress of the gospel is slow in China, here is one of the reasons for it. Stamp this rank weed out, and a different condition will prevail, and the church will be increased, and the Kingdom of God be hastened on in its final redemptive work.

But it is a stupendous task, let no one discount that. The task is gigantic because not only the lowest but the highest and most powerful of the land are in the grip of the monster. More than this: "Much of the land upon which opium is raised is in the hands of the magistrates and even higher officials." In addition to this powerful factor against its extermination, there is still another no less formidable, viz: that it is from these cultivated poppy fields that so many of the officials expect to supplement their miserable and insufficient pittance they receive from the government for their support. When these things are weighed, one sees more clearly the character of the campaign that has been started. After all the Chinese government is likely to find its greatest enemies (opposers to this reform) among the members of its own household. Viewed alone from the Amoy standpoint it demands the support of every moral force, not only here in China, but in the entire Christian world, that can be arrayed against this curse. Men of strong faith are back of the movement and believe it will be stamped out. Support them at least with your prayers that their faith fail not, so that this great evil which not only

threatens the nation, but the very existence of the Church of Christ and therefore this people's eternal destiny, shall be stamped out speedily.

The only forward step in this matter in this region that we are aware of up to this time, has been taken by the Kolongsu Municipal Council. On June 16th, 1908, a meeting of the rate-payers was held when the following action was unanimously approved:—

(1) That all opium dens be closed within 60 days after issuing a proclamation to this effect. (This proclamation was issued in July.)

(2) To license a limited number of shops to sell the drug, but with the understanding that one half of them shall be closed by March 31st, 1909, and the other half by March 31st, 1910.

This will close up the opium traffic on this island entirely.

CHAPTER XIII.

THE BOXER MOVEMENT.

The history of the intercourse of foreigners with China has often been punctuated with startling outbursts of fanatical passion. The Tientsin Massacre 1870; the Hwa-sang Massacre 1895; the Boxer Movement 1900, and the Lian-chau Tragedy 1905 all show with what frequency the pages of Chinese history during the past generation have been marked with atrocious and barbaric deeds of violence against strangers within her gates.

The wild events of 1900 were prefaced by the *coup de-tête* of Sept. 21st, 1898, which was soon after followed by the announcement of the death of the reigning monarch Kwang-su. For the moment this was not regarded as a very unusual occurrence, and moreover Chinese Emperors always enjoyed the privilege of dying at convenient seasons. Why not Kwang-su!

But for some reason or other the Powers did not approve of this method of laying aside the royal diadem. In fact the whole episode caused such a bad impression everywhere, coming at such an inopportune time, that it was once more *conveniently* discovered that Kwang-su was not dead after all.

However, with the national aspect of this movement either in regard to the stirring events which preceded it, or the awful storm that burst with such fury over North China, or the storm center which hung over Peking from the middle of June till Aug. 14th, we are not now concerned. The pages of history are sufficiently replete with these facts, but our purpose now is only to show *How it affected Amoy.*

The fearful times in North China could not help affecting the whole country to some considerable extent. While no great damage was done in the district of Amoy, more or less excitement prevailed everywhere. We were never sure what might happen. God's protection was about us just as manifestly as it was about those shut up in Peking. Attempts were made to incite the people of this district to deeds of violence, but they failed. The following is a free translation of a yellow placard that was posted up all over the city of Amoy:—

“Because I hear that Amoy has a great many foreigners (barbarous slaves) and Christians I have ordered twelve association men to proceed to Amoy to organize a ‘Righteous Harmony Society’ (Boxers). If any of you people wish to join this society you should come to Ka-ho-san, Chhan-chhu-oa (a place on the outskirts of Amoy, among the hills), and enroll your names. But you must be twenty years old; in the whole membership of our society none exceed twenty years. The power of the spirits (Genii) protects us from the injury of swords, etc.; these can in nowise hurt us. If any of you doubt this come and join the society and you will see. The purpose of forming our ‘Righteous Harmony Society’ is to destroy the foreigners, and the native Christians, but without harm to any of our own people. I issue this proclamation and command you.

Submit to the present dynasty.

Destroy the foreigners.

Seal

Amoy, July 17, 1900.”

So far as known not one responded to this command. No rioting took place in or about Amoy itself. But up in the interior, from which points all missionaries and others had withdrawn early in July there was some trouble, especially in Chiang-chiu Fu and Leng-na Chiu, and Teng-chiu, Fu, north and west of Amoy. Choan-chiu Fu, and Eng-chhun Chiu were practically undisturbed.

The explanation of all this is simple. It was due entirely to the different attitude shown by the officials toward existing events, and to the difference in character of the two Taotais (civil magistrates) who stood at the head of these two provincial department, viz: Choan-chiu and Chiang-chiu. The one took every possible precaution against any outbreak, and by proclamation signified his intention to deal speedily and severely with all offenders against foreigners and native Christians. He gave all to understand that under no consideration nor circumstance would he tolerate any insubordination or insurrection. The result was as already indicated, everything went along smoothly and quietly. The other took few, if any, precautions outside of the city of Chiang-chiu itself where he resides. Apparently, too, he had no control over his subordinates. This weak jelly-fish policy brought its Nemesis. The rowdies along the North River and in the regions beyond soon became emboldened, and began their fiendish work of destroying chapels and persecuting the native Christians.

The American Reformed Church Mission had the new chapel at Leng-soa looted and then occupied by the ruffians as a rendezvous for a month or more. Besides this three other chapels (rented houses) located at Tiong-li-jin, Hoe-khe, and E-lang were destroyed. There was no loss of life reported, even the heathen affording protection to the persecuted Christians. But in some instances the native converts of Christianity were unmercifully robbed of everything,—houses, fields, deeds of property, crops and all the clothing they possessed, save what they had on. In some cases children were seized and held as hostages. Prices ranging from \$30. to \$85. were paid to redeem them. A number of pastors and preachers (evangelists) had their children stolen. The total loss from destruction of property was in the neighborhood of \$1,500. Mex.

The London Missionary Society suffered far more, having eight or ten chapels along the North River destroyed, half of them were distinctively church buildings, the remainder rented houses. The total loss was estimated to be \$20,000 Mex. Neither in these was any loss of life reported. These sufferers also bore the same testimony of shelter and protection given them by their unconverted neighbors, showing most conclusively that the persecutions were none of their choosing.

And in justice to the people of this district, noted for their sobriety and industry, it should be



DRUM WAVE ROCK.



CAMEL ROCK.



THE ROCKING STONE. 風動石

said, that with a Taotai of some mental caliber and moral stamina, such atrocities could not and would not have occurred.

The causes of the Boxer Movement.

We may well pause for a moment to inquire into the causes of this furious outbreak. By what psychological reasoning the Chinese authorities reached the conclusion that all foreigners were enemies, and therefore to be hated and exterminated without distinction, should not be difficult to discover.

First then it was hatred of *all* foreigners and all that was labelled foreign. No discrimination was drawn between nationality, creed, or occupation. Belgian engineers, diplomats and missionaries without distinction were objects of the wrath of the Boxers.

Second, two or three reasons, whether they be sufficient or not, may be pointed out for this hatred:—

(1) The land grabbing policy of certain foreign Powers. For years China had witnessed her domain being sliced off. England was in possession of the island of Hongkong, and Japan of Formosa; France had her eyes on a piece down in Kwang-sai and Kwang-tung; Germany had cut off a bit from Shantung; Italy was casting about for an open port along the coasts while her neighbor on the north had practically taken possession of Manchuria without any excuse whatever.

(2) The building of railroads, which not only led thousands to believe, tho wrongly, that their very livelihood was to be destroyed, but which excited the wrath of thousands more because the graves of their ancestors were threatened with desecration. In China the grave is looked upon as a most sacred possession, and on account of many superstitious beliefs, a place to be sacredly guarded. One may realize, therefore, how their feelings were outraged when the story became current that every tie of the railroads had to be placed on the body of a little child to make it secure. If not this fabrication, then they were told something almost equally offensive, namely: that the graves in the line of the road had to be removed to make way for the iron horse, which would thus destroy the "fung-shuy" *i.e.* wind and water *i.e.* the good-luck of a place.

But again, it was said, there was bold robbery going on by those in power among their own people. When the land was sold, the real property owners saw very little of the enormous sums that were paid for their lands on which the railroads were to be built. The officials pocketed the bulk of it, doling out but a small pittance to the real owners of the land.

All this was maddening,—and for a very little be it noted, was the foreigner responsible. It came back on them however with terrible fury, and all was laid at their door.

(3) There was still another reason which stands by itself, viz : the status the Roman Catholic priests insisted upon maintaining in the Chinese courts of justice, particularly when affairs of their converts were involved.

In 1899, thro the French Minister at Peking, they had obtained the rank,* in proper succession of Viceroy and Taotai, *i.e.*, Governor-general and Intendent of Circuit.

In passing it may be noted that this official status, in order to be fair to all, was offered by the Chinese government to all the Protestant missions, but was politely declined by all their missionaries.

Nothing but harm and misunderstanding could be the outcome of such a position, however good the intentions may have been on the part of those who occupied it. It opened the door wide for unprincipled men to seek entrance into the church for no other reason than the hope of gaining some selfish advantage, and support in the lawsuits that so abound in China. No one denies that the Chinese Christians receive but little justice in the courts, yet even this cannot justify any missionary in playing the role of a judge in this benighted land. Such position would not be tolerated in any country, and if had to be, nothing could create greater suspicion and disorder.

This interference with political matters created just this suspicion and disorder, and in due time

*Rescinded in 1907.

brought its harvests, helping to increase the fury of the storm that swept over North China.

The settlement of the Boxer Movement.

(1) The settlement in Amoy.

When the disturbances occurred here we at once consulted with our Consul. Not knowing to what extent the troubles would at that time reach, we decided to place the whole matter in his hands. And he succeeded in securing a settlement on the basis of :

1. Indemnity for destruction of property.
2. The punishment of the ringleaders.

It was our effort to be strictly just and fair in our estimate of damages, desiring to err on the side of too little rather than too much, in order to avoid any reproach being cast upon God's people. It was therefore only after most careful scrutiny of each item, in consultation with native advisers, that our claims were made. And we have yet to learn that our estimates were in any way unreasonable. Since they have been more than acceded to, it is proof sufficient that they were not.

The following is a list of estimates we prepared for and handed to our Consul: First of all we placed a value of \$3,000 on the Leng-soa chapel in case it was not handed back to us; then there was some building material on the property which we estimated to be worth \$500. The other items were classified as here indicated: books, \$35;

furniture, etc., \$594.80; building, \$200; total, \$829.80.

The "chapel and building material" at Leng-soa were restored to us, and the sum of money we asked for to cover other losses was granted with \$670.20 extra to be divided among the natives who had suffered personal loss.

The total sum received was \$1,500. The London Missionary Society also received sufficient indemnity to cover their losses.

Order was soon restored and safety guaranteed in these disturbed districts, and by November 1900 all the missionaries were back in their country stations at work the same as before.

(2) The settlement with the Foreign Powers:—

The settlement with the Foreign Powers, with whom China became involved in the Boxer Movement, was another affair, and a very costly one. And instead of driving out the foreigner he is in greater evidence to-day than ever before; instead of decreasing the influence of the foreigner, the very attempt to decrease it had the effect of greatly increasing it everywhere.

Soon after the relief of Peking, China set about to make peace once more with the world that she had so openly outraged. After many delays and much bickering on the part of Chinese officials, a peace protocol was signed on the 7th of Sept. 1901 by the eleven foreign Ministers and two

Chinese Plenipotentiaries at the Spanish legation, Peking.

The protocol was composed of four principal parts :—

(1) Adequate punishment for the authors of and those guilty of actual participation in the anti-foreign massacres and riots; (2) the adoption of measures necessary to prevent their recurrence; (3) the indemnification for losses sustained by States and foreigners through these riots, and (4) the improvement of relations, both official and commercial, with Chinese Governments, and with China generally.

On the 17th of Sept. 1901, all the soldiers of the allied Powers (excepting legation guards,) were withdrawn from Peking. The keys of the city were formally passed over to Prince Ching and the foreign occupation of the capital of China was ended.

For this foolhardy act of insurrection and destruction of life and property China agreed, according to the terms of the protocol, to pay the eleven foreign Powers* the sum of 450,000,000 *taels* or about \$335,000,000 gold with interest, in thirty-nine annual instalments. That is to say, China has until 1940 to settle this account. The interest on the debt is to be paid semi-annually.

*The United States it is understood afterward modified its bond considerably, returning something like \$10,000,000, U.S. Currency.

For the collection and distribution of principle and interest a Commission of foreign bankers, representing the countries concerned, was instituted.

But this by no means covers the entire loss. There were losses which no amount of indemnity can restore. It cannot restore precious human lives; neither valuable and venerated property.

Among the noted and valuable public buildings in Peking which were destroyed, probably none was so highly valued, or so highly venerated, as the Hanlin Library. This was totally destroyed. It contained some of the most ancient, as well as most ponderous, books ever written. One book in this Library—a kind of Encyclopedia—can never be replaced. It was composed of 11,000 volumes containing all that was ever written on Confucianism, history, philosophy and other matters. To form some idea of its voluminosity, it is said, that if the volumes were piled up on one another, they would reach a height towering above the dome of St. Paul's Cathedral.

Then again, add to all these losses "the loss of face." This was the saddest loss of all—to the Chinese officials. This cut them the deepest of all. The disgrace which had fallen upon the nation was witnessed particularly in the panic-stricken and demoralizing flight of the Emperor and his court from the Imperial City on the 12th

or 13th of August 1900, a day or two before the arrival of the allied armies of the West. Accompanied by 3,000 soldiers, the Emperor, the Empress Dowager, and their attendants set forth in mule litters and sedan chairs. Desolating the country on their ignominious march the Court finally lost itself in the wilds of Shensi, where for nearly a year and a half the government of China had its headquarters in Sian-Fu, 600 miles west of Peking.

There were grave doubts at one time whether the Emperor and Empress Dowager would ever return to Peking, but on the 5th of October, 1901 the vanguard began its march homeward, and the 7th of January 1902 witnessed the entrance of the Royal party into the Forbidden City with a display and pomp that beggars description. Such a display brought out strongly the character of the participants, but all the pomp and outward gorgeous pageantry could not wipe from memory the ignominious exile in the loneliness of Sian-Fu.

The meaning of it all.

That there was a wise purpose in the mind of the all-wise God for this visitation of destruction and sorrow no one enlisted or interested in the service can for one moment doubt. Amid the noise and din of the clash of arms we hear still the sweet voice of the Master, "Lo I am with you always, even unto the end."

His purposes we may but dimly see now, but we believe, as firmly as we believe in God, a light

will soon dawn and break, if not already breaking over this wide empire, in whose brightness we will be led to say: "He hath done all things well," and which will hasten the redemption of China in the new century upon which we have already entered.

A member of the London Missionary Society completed in 1905 a journey of 230 miles into the interior from Amoy, visiting the churches located in six different counties. He reported a kind reception and a hearty welcome by both the gentry and the officials. In fact it seemed as though they could not do enough to manifest their friendliness, literally in some instances showering upon him presents of rice, fowl and tea, etc. In the places especially where the riots occurred (caused by the riff-raff and not the Boxers) and where the churches or chapels have been rebuilt or restored by the people, there he found the congregations all larger than ever. This may be somewhat surprising, because it was thought in some quarters that the acceptance of such money for rebuilding or restoring churches or chapels would antagonize the communities against the Gospel and lead them both to hate Christianity and the foreigner more bitterly than ever, though the Chinese freely admitted the justice of all claims. The opposite, however, seems to have been the result. The whole result of the trouble has been to draw greater attention to the Christian religion, and to make all missionary

enterprises more conspicuous and prominent. Costly, therefore, as the loss may have been by the upheaval of 1900, we have every reason to believe that the gain that will surely follow in the years to come will more than overbalance it.

Taking the Empire at large, the prospect for reform, for enlightenment and for the Gospel was never more promising. Even the Empress Dowager is beginning to show evidences of reformation. Evidently she has been administering large doses of reform to herself lately. While she cannot be taken seriously just yet, still no harm is done by recognizing every step of progress she takes. Certainly we should do everything to encourage it. All she has said thus far concerning Christianity, education and commerce has been excellent. Probably she is clever enough to see that the tide has really changed, that it is wiser to be carried along with it whether she likes it or not, and that it would be sheer folly to resist it any longer. Possibly, too, she sees the opportunity to make herself famous by attempting to win glory and honor, and to wear the laurels which properly belong to him who nominally occupies the Dragon throne, but who must ever be credited with being China's greatest reformer and the real exponent of the reformation upon which this nation has surely entered. There could be no real retrogression in that movement the Emperor Kwang-su instituted in 1898. It was stopped for the moment only; it goes on now with added energy.

The reactionary party has been defeated. Commerce will expand with quickened pace, and every good movement will go forward.

Christianity and Christian institutions will have greater power and influence than ever before. And let us hope that this tremendous upheaval has at last awakened China out of her long sleep.

Whatever may be the motives of her who apparently rules China to-day, we do well to take her at her word, and to see to it that every good thing we possess in our Christianity, in our educational system, and in our commerce shall be furnished this nation in unstinted measure.

CHAPTER XIV.

THE TAI-PING REBELLION AND OTHER REBELLIONS.

This region has been the battle-ground of many a mighty struggle, most of them, however, more spectacular than otherwise, as very few have been accompanied by great loss of life. On one occasion after a three days' fight, when the Imperial troops were endeavoring to recover the city of Amoy from a body of insurgents, it was learned from reliable sources that the net results of that famous battle were as follows: killed, none; wounded, none; prisoners, none.

The origin of the Tai-ping Rebellion (1850-64) is well known. Born from the seed of injustice, cruel oppression, and abuses which had been sown for thirty years, it sprung up into a mighty force which shook the nation to its very foundation. About the same time that the rebellion started there appeared on the horizon in the province of Kwangtung a man who was destined not only to become a successful leader (up to a certain point) of this movement, whose purpose was to drive the Manchus from the Dragon throne, but the fearless champion of a greater cause, namely, the destruction of every idol, and every idol temple in the whole empire. How this was all brought about the pages of history have made sufficiently clear. We need not therefore pause to recount it.

The man was Hung Siu-chuen (洪秀全) who was born in Canton, 1813. He became a convert to Christianity, and according to some historians, was baptized by Gutzlaff. Under his brilliant leadership Kwangsi, Hunan, and Hupeh were soon aflame with the spirit of rebellion, while the iconoclastic campaign did its destructive work. While this caused the wildest consternation in all quarters yet it appealed marvellously to the common people everywhere, until an army of 50,000 was in the field fighting for the Mings, and making havoc of old forms and hoary headed customs and systems.

The movement spread over the whole country, not always under the sobriquet of "The Long-haired Rebels" (from the fact that they did not shave) but it often masqueraded under other appellations. In the Amoy district it went for a time by the name of "The Little Knife Insurrection" (1853). To be sure these insurgents did not allow their hair to grow long, but it was a part of the one great plan, tho perhaps its chief and only object was the overthrow of the Mauchu government, while it cared nothing or very little about the extermination of "the imps" (idols) from the land. In the main its object was the same,—and its end likewise, tho its course was shorter. It rose and perished in a year.

It became known by the name of "The Little Knife Insurrection" because those who enlisted

carried short swords or knives. They also armed themselves with spears and old matchlocks.

From the start it received the support and sympathy of the people over this entire district. From Amoy to Chiang-chiu and Chiang-poo the whole country seemed to rise as one man to drive out the Tartars and to restore the Mings. The local mandarins became wild with frenzy, and the Imperial troops were generally demoralized. Both Amoy and Chiang-chiu fell into the hands of the insurgents, while whole villages were plundered and their houses burned. For many days these two cities were in a state of siege. Every native was obliged to give a good account of himself. Failing in this his life was in great danger. Some met untimely deaths in this way.

For about a year the struggle surged to and fro. Chiang-chiu was captured by the rebels and again retaken by the Imperialists. Amoy fell before the insurgents early in the campaign. This was followed by numerous attempts to recapture it. In one of these endeavors in the summer, in which the three days' fighting already mentioned occurred, the land forces on both sides amounted to something like 15,000 or 20,000 about equally divided. The three days' fight resulted as already recorded. At the same time a naval battle took place in the outer harbor, when some 30 or 40 *battleships* (junks) engaged about an equal number of the same order of crafts of the enemy. Not much

damage was done on either side. The mandarin's fleet finally withdrew and left the insurgents in possession.

The insurrection continued until November when the government was able once more to exert its authority. Amoy was taken by an overwhelming force but the leaders escaped. Government officials "wreaked their rage on the helpless and unoffending townspeople. Hundreds of both sexes were slain in cold blood." Thus ended the rebellion in "an indiscriminating and insensate massacre."

The Tai-pings, the real long haired rebels, appeared again in a most unexpected moment in this region in October 1864, when they captured the city of Chiang-chiu (Chang-chau) and held it until April 1865. After their defeat at Nanking a large number "made good their escape" some one way and some another. Perhaps a couple of thousand of this number "managed to march across the intervening districts southwesterly to the city of Chang-chau, near Amoy, where they entrenched themselves till the next spring, subsisting on the supplies found in the neighborhood." They were dislodged by a force of 8,000 well disciplined men brought down from the north.

Among the * three hundred foreigners who had joined the rebel cause, was General Burgevine, who preceded General Gordon in command of the

* Williams Middle Kingdom. Vol. II. Pgs 613 and 622.



THE GREAT PEACE TEMPLE. 太平廟



ENTRANCE TO LAN-PHO-TO TEMPLE. 南普陀

“Ever Victorious Army.” For some reason or other he forsook the Imperialists and came down to Amoy with the purpose of joining the Taipings at Chiang-chiu. But he never reached that city, tho just what disaster overtook him after his arrival in Amoy will probably never be known.

Very little is really known of his movements beyond a certain point. He came to Amoy, passed over to Formosa, came back to this port, and soon afterward started on his northward journey to Peking. At this point the curtain drops, absolutely cutting off all traces of his subsequent movements.

The surmise is, that while on this overland journey, he was betrayed by his black servant into the hands of the Imperialists and drowned while crossing the ferry at Gaw-thong.

Some portions of this district still bear the marks of this rebellion, and many years will pass before final restoration is accomplished. Chiang-chiu, almost the very last camping ground of the “stragglers of the Tai-ping’s heavenly adherents,” never recovered from its overthrow. Evidences of the devastation wrought may still be seen in the ruins that remain.

In 1871 this entire region was again thrown into a state of great excitement over a report which originated in Canton, where placards had been posted up announcing that large quantities of poison had been imported by foreigners for the avowed

purpose of killing people. These placards were copied here with changes to suit the place and extensively circulated. In this region the deadly work was to be accomplished thro the wells. As may be easily imagined a reign of terror spread over the whole district of Amoy. Wells were fenced in and placed under lock and key. Buckets for carrying water were covered to guard against having the poison thrown in while in the streets or on the roads. Strangers were at once arrested and held captive until they could give satisfactory explanation concerning themselves, and for some time the situation looked very grave.

From all the facts that could be collected it appeared to be a political scheme to embroil the nation with foreigners, with the ultimate hope in view, that they would be compelled to leave. But happily all such designs were frustrated at once by the vigorous protest of the foreign Consuls residing at Amoy. The base accusation was soon demonstrated to be as absurd as it was false, hence peace and confidence were speedily restored.

China is undoubtedly honeycombed with secret societies, and given the opportunity they are prepared to make trouble. Early therefore in 1906 rumors were abroad of the recrudesence of Boxerism in the region about Chiang-poo under the guidance of a new society which passed under the name of "The Fanners". Members were initiated by the old and ridiculous methods that prevailed in 1900. By

swallowing wads of paper with Chinese characters written on them, and by subjecting themselves to various other equally absurd ceremonies they were made invulnerable against bullets and swords. Such is Chinese credulity.

They became known as "Fanners" from the fact that when fighting they were always *armed with a fan* on which characters were also inscribed, the meaning of which none knew but themselves. They carried, as well, short knives, while on their foreheads they pasted yellow paper. From the latter they likewise claimed that they derived their mysterious power.

This movement which at first seemed to have no special purpose in view was not long in discovering an outlet for its insane fanaticism. It came about in this manner.

On or about Feb. 5th, 1906, some Catholics at a village near Chiang-poo became involved in trouble with some natives. To settle the dispute they took the law in their own hands, seized two men whom they forthwith imprisoned. These two men chanced to be members of the secret society, which at once aroused the anger not only of the "Fanners" but of all the rowdies for miles around. It proved to be the spark that started what threatened to be the wildest outburst of fanaticism ever known in this region.

The number of fanners and rowdies multiplied rapidly, until there was a mob of three or

four hundred strong marching *en-masse* on to Chiang-poo, breathing vengeance and bent on doing all the damage possible to the Catholic mission in the city. But when they reached the city, like all mobs, passion recognized no bounds or distinctions, and so without the slightest discrimination they began to attack the mission property of the English Presbyterians. Before they finished they had burned down the hospital and doctor's house and looted all the other places—destroying or carrying off everything they could lay their hands on. The total loss (not including personal property) amounted to nearly \$50,000. Fortunately all the missionaries except Rev. Mr. Oldham were away from Chiang-poo at the time. Some had left and were down in Amoy, others were away visiting neighboring stations. Mr. Oldham found a safe refuge in the *yamen* where he received every courtesy, attention, and protection. No lives were lost, either natives or foreigners.

The officials took prompt action. Twelve of the leaders, notwithstanding their invulnerability, lost their heads. This with some other heroic treatment had a most salutary effect. That was the last of the Fanners. Since then everything has been calm and peaceful.

The people were again compelled to pay dear for the folly, as altogether likely the best part of the funds which were secured for the restoration of this property—and a great deal more—came out of their own pockets.

CHAPTER XV.

THE AMOY VERNACULAR.

The Chinese language belongs to that small family of monosyllabics of Southeastern Asia, which includes the Tibetan, Corean, Burmese, and Cochin-China. It is a language "in its most archaic form" and where "every word is a root and every root a word."

As a matter of antiquity the Chinese language, save the Hebrew, has no rival. It is the most ancient language now spoken, and the oldest written language used by man. As a question of numbers using it, it stands alone, unique, and without a peer. For nearly forty centuries, if not more, it has existed, and is to-day the medium of thought of more than one third of the human race.

In the written language of China—and for a clear understanding of the language we must ever bear in mind the distinction between the written and spoken—there will be found a wide range of topics, or discussions, covering almost every field of fiction, history, philosophy, metaphysics, poetry and art. Biography, professional essays, state papers; treatises on law, music, medicine, mathematics, military tactics, cookery, religion, ethics; satires, ballads, love stories, and ghost stories, abound in the vast regions of Chinese literature. Its literature is voluminous. The

General Catalogue of the Imperial Libraries, composed itself of 112 octavo volumes of 300 pages each, contains the names of over 20,000 works, "literary monuments" they have been called, "reared by the choicest minds of one-third of the human family in the ceaseless toil of thirty-six centuries," and more.

Still it must be said, in passing, that beyond the satisfaction one finds in the very interesting and fascinating study of the mystical ideographs, and digging out the wise sayings of the ancients of 4,000 years ago, the reward of your labor will be comparatively small. After wading thru volume after volume filled with the deeds of rulers and princes, little or nothing about the people, innumerable wise sayings, wise counsels, lofty aspirations of sage and scholar, it will be discovered that there are no such treasures of thought, no such storehouses of knowledge, of philosophy, of science, and of travel, etc., as will be found in the fields of Western literature. Chinese literature is like a great wide ocean of books—books everywhere—yet with comparatively little to quench or satisfy the thirst after knowledge and truth.

However it is not the literature of China that we are to consider but the structure of the language that is to engage our attention.

I. *There are several remarkable features of this language* which it will be, first of all, interesting to notice.

(1) There have been few changes made in the *style* of composition. Ancient as it is, during all these centuries the style remains the same. The standard books of to-day differ very little, if any, from the style of the books written a thousand or more years ago.

(2) It is the language read, and in its different vernaculars and dialects, the language spoken, not only by the 400,000,000 people of the empire itself, but it is extensively used in the state papers and in other ways by the people of Japan, Corea, Loo-choo, Tongkin, Cochin-China, Siam, Singapore, and the East Indies—a number exceeding 500,000,000—covering an area equal to, or exceeding, the whole of Europe.

(3) Perhaps the most remarkable feature of all is that it is not spoken as it is written, *in this part of China at any rate.*

Take for example the 16th verse of the 3rd Chapter of St. John's Gospel.

如	生、	淪、	之	賜	獨	蓋
此、	其	而	者	世、	生	上
	愛	得	免	俾	之	帝
	世	永	沉	信	子	以

The written language reads: Kai Siōng-tè í tók-seng chi chú sù sè pī sìn chi chiá bián tīm lûn jī tek éng seng kī ài sè jû chhú.

A Chinaman in Amoy might read that all day long and not one of his hearers would have the remotest conception of what he was endeavoring to say. For this reason: Take the very first ideograph *Kai*. Because there are scores of other ideographs of the very same sound, no one would know for sure which particular *Kai* this was, nor what this particular *Kai* meant. With the others, the same difficulty would be encountered. They would all be unintelligible. But let them be translated, if we may use such a term, into the spoken language. *i.e.*, the * Amoy vernacular for instance, and it becomes thoroughly intelligible.

Hence we have: In-iū Siōng-tè ēng tók-siⁿ ê kíaⁿ siúⁿ-sù sè-kan, hō sìn i ê lāng m-sái biāt-bô, chiū tit-tióh éng-oán-oáh, I thiàⁿ sè-kan chhin-chhūⁿ àn-ni.

We might multiply examples, but they would all illustrate the same thing. So it is unnecessary.

From this it will be seen at once, that in order to become anything approaching a scholar, or to lay any claim to scholarship in China—to say nothing about understanding how to use the language—it is necessary not only to have a knowledge of the spoken, but an intimate acquaintance with the written (tho unspoken), language.

* Used by 10,000,000 people.

In so far as Amoy is concerned the student will be obliged to learn not only the spoken (colloquial) sound of each character but the ideographic sound as well.

It is something like this, to use a very simple illustration: Supposing A, B, and C were arbitrary characters (ideographs) instead of letters of our alphabet. Let us assume that A, B, and C are the ideographic, or character sounds. Then, supposing that A stands for "man," B for "dog," and C for "cat," which in each instance represents its spoken (colloquial) sound. Hence we have two sounds, the written: A,B,C; and the spoken: man, dog, cat. Now I might read A,B,C, for any indefinite length of time and not a single Chinaman here would have an inkling of what I was endeavoring to say, but so soon as I said man, dog, cat, he would understand immediately.

The written (classical) language probably never was spoken. Each province, county, or district, as the case might be, having its own vernacular, which scholar and peasant alike use in all the ordinary affairs of their daily intercourse; they speak in the vernacular, or dialect of that particular locality, never thinking of using the written language sounds (at least this is true in Fukien). It would only prove so much jargon if one attempted it.

While this is all so, yet the nature of this wonderful written language is such, that it can be

read and understood everywhere and anywhere over the entire country from the great desert on the north to the gulf on the south; from the Hermit kingdom on the west to the boundless sea on the east. That is to say, Sam Ling living in Canton can write a letter to Lim Sing in Amoy (300 miles away) who can understand it perfectly, yet if these two persons should meet they could no more understand each other in conversation than either of them could understand you, nor any better than a Scotchman could understand a German. This is because the vernaculars and dialects all over China are so different (a subject we will discuss later). There are said to be over one hundred different dialects.

II. *We pass on now to the consideration of the spoken language.*

The Chinese language has been called a monosyllabic language. In so far as the written language is concerned, that is strictly correct, but not so with the spoken, which will appear more clearly when we take up the matter of Amoy Romanization in the next chapter. Each ideograph, it is true, stands for a monosyllabic word, but when one or more are translated in the spoken language, a single word is formed which may be dissyllabic or even trisyllabic. For example, the ideograph 公 Kong, and the ideograph 牛 Gû, form the single word Gû-káng, male cow, *i.e.*, a bull. So with 水 Súi, and 牛 Gû forming Súi-gû, a water cow, *i.e.*,

the water buffalo, Ta-pó-lâng, literally a male person, *i.e.*, a man; Tsa-bó-lâng, a young female person, *i.e.*, a daughter; Pâi-toh-lâng, a set-the-table person, *i.e.*, a waiter; Tsù-chiáh, the *chef*, etc.

There are difficulties in the way of acquiring this language that at first seem insurmountable.

(1) The first problem one meets is that of sounds and tones. It is a language composed entirely of these. The distinction in tones, and the number of them, varies in different parts of China. In the Amoy vernacular there are seven tones; in some vernaculars there are only four. While there are anywhere from 40,000 to 80,000 different ideographs (called characters) in the written language, they are comprised within the astonishingly small compass of about 400 or 500 syllabic sounds. By including tones, aspirates and nasals this number is increased to about 2,000 different sounds. That is to say there may be 40, 50, 100, or more, of these characters with the very same sound, but distinguished by the different tones, aspirates and nasals. It can therefore be seen how duplications and reduplications, not only of the same sound, but more frequently of the same tone, must occur. We have something approaching it, tho only to the slightest degree, in our English language in words like : rite, right, write, wright; sound—a noise, or sound—a body of water; ring—a circle,—an ornament, to ring—as a chime of bells, and wring—to twist. An amusing story or

rather a fact, is told of an Irish woman's use of the verb to eat. In soliciting money, as she was in destitute circumstances, she pleaded her cause in a letter by stating that she had "nothing to *eight* in the house."

These words are all confusing, especially to a foreigner learning the English language. He would need to stop a moment to think which rite, which sound, which ring, or which "ate," was meant. His best guide would be the drift of the conversation, or the formation of the sentences he heard. It is identically the same with the Chinese spoken language, tho the difficulty (from our point of view) is increased many fold. For it is possible to have a single word written out in the Amoy Romanized Colloquial, *i.e.*, the spoken language, with far less distinction in spelling than rite, write, and wright, represent seven entirely different meanings. For example, the word *Kau*. *Kau*, *káu*, *kaù*, *kauh*, *kâu kaū*, *kaùh*. Each of these has a different meaning, and each only distinguished by its own particular tone. Therefore 句 *Kau*, a hook; 狗 *Káu*, a dog; 到 *Kàu*, to arrive; 菰 *Kauh*, mouldy; 猿 *Kâu*, a monkey; 厚 *Kāu*, thick; and 淡 *Kaùh*, insipid.

Just to illustrate the importance of these tones, and how extremely difficult it is, as you may imagine, to avoid saying something different from what was intended, let me relate some blunders that have been made by new comers, the new, raw recruits.

Even advocates of the Evolution theory would have been startled to have heard a young missionary, in the height of his eloquence declare: "We are all evolved from a duck's egg." What he intended to say was that we were all descended from Adam. Simply a misapplication of first principles—tones. For 亞當 A-tông (Adam) he used 鴨蛋 Ah-tong (Egg). Think how his audience must have been shocked when a young minister, instead of saying "Lord of lords" in speaking of the Almighty, said "an unsurpassed petticoat." Kûn 裙 for Kun 君. A lady thought she had asked her servant to pour the gravy over her meat. You may be able to sympathize with her when she discovered him emptying the molasses jug over it. Yet he was obeying orders to the very letter. It was simply the difference between 糖 Thîng—molasses, and 湯 Thng—gravy. Do you wonder a servant went into a fit in his effort to restrain himself from peals of laughter, when his master told him to go up-stairs, get his boots, bring them down and boil an egg in them for him. 鞋 Oê boots, for 矮 Oe a small earthen vessel used for cooking.

(2). The distinction between aspirated and unaspirated words is nearly as difficult. For example, 田 Tiên—a field, 天 Thien—heaven; 蜘蛛 Ti—a spider, 剃 Thi—to shave; 騎 Khiâ—to ride, 夯 Kiâ—to carry. Many the man who has gotten himself in trouble over this, as the following will illustrate.

A missionary, young in the service, was once calling on a Chinaman. Getting rather puzzled for topics of conversation he ventured the question: "Do you drink wine?" For an answer he received only the stare of blank amazement from the man of the house. Failing to receive an answer, and fearing the man had not understood him, he repeated his question with still greater emphasis (which at the same time tended to make his blunder all the more glaring) and in order to make himself clearly understood this time, fairly shouted, "Do you drink wine?" That is what he thought he said, but what he did *not* say. Raising both hands above his head, the Chinaman also fairly shouted his astonishment: "Well! I have not eaten them yet." For the real question was, not whether he drank wine, but "Do you eat (your) hands?" The difference between the aspirated 手 Chhiu, hand, and the unaspirated 酒 Chiu, wine.

Probably the best story is that of a bachelor missionary who told his cook to buy him a chicken for dinner, or rather he supposed he did. His parting injunction was to get the best the market afforded, the finest and youngest he could lay his hands on. Mr. cook went forth with a broad smile on his face, tho realizing he had a large contract on his hands. Still, he was confident of his ability to execute the order to the satisfaction of the Sian-si (teacher). Dinner time came, but not a sign of a chicken or cook. This looked

rather strange on the face of it. This was unusual. It had the appearance of taking French leave, but he could not believe that of his faithful old *factotum*, so he began to make excuses for his tardiness by saying: "The cook must be having a hard time buying a chicken to-day. He must have run up against a corner on chickens sure." Perhaps he was ready to excuse the man on the ground that like all Chinamen the lapse of time is of little, or no consequence, in any transaction. Whatever it was he decided not to despair over the unusual proceedings. But when the hours of the afternoon began to wane, and the supper hour approached and still no cook or chicken, his alarm was deep and unconcealed. There was now no explanation that fitted the occasion. About eight o'clock the belated, overdue cook arrived, weary, hungry and with a woe-begone expression written on his face. Without stopping to make any preliminary remarks he at once made bold to explain the cause of his prolonged absence. "Teacher," he says, "this has been a bad day to buy a wife, and please understand that it has been a tiresome one for me. In the first place, they are scarce; in the second place, those to be had are high—the old law of supply and demand—as high as \$100; I did not think you could afford such a high priced wife—but *nil desperandum*—I have scoured the county and have at last succeeded in finding one within your limits. She is not what

you might call a beauty, nor is she young, but she is the best that can be found for the money, and you can have her for \$30 Mex." As the principles of this story are not located in Amoy, I am unable to say how the young bachelor escaped from his dilemma, but the mistake arose from the use of an aspirated word for an unaspirated,* using 妻 Ts'i, instead of 鷄 Chi

There is a custom in Amoy of allowing the dead to remain in the house a week, or even a year sometimes, before burial. While calling on a family which had lost a grandmother by death, a visitor asked the question, "Have you buried you grandmother yet?" The question evidently made a wrong impression for they all looked horrified. The caller was equally horrified when he discovered that he had been asking whether they had yet "cut off the head of their grandmother." He had used the word 殺 Thài, to behead, for 埋 Tâi, to bury.

Then there are the nasals. For example, 擒 Khlîⁿ, to seize; 墘 Kîⁿ, a border; 聽 Thiaⁿ, to hear; 顛 Tiaⁿ, to stumble; 甘 Tiⁿ, sweet; 猪 Ti, a pig. So when one asked another if his coffee tasted "ti," like pig, instead of "tiⁿ," sweet, you can understand what a mess he made of it. *Accuracy*, or rather the want of accuracy has caused many an embarrassing moment to the uninitiated. For instance, one is apt to think that 雞蛋 Koe-nng means eggs

* Dialect used up north.



ON THE BEACH NEAR ONE OF THE JETTIES. THE CHINESE SAY:
"WHEN THIS ROCK FALLS, THE ISLAND OF KOLONGSU IS DOOMED."



小坡ノ頭路記和川ヨリ観丹産

A PART OF KOLONGSU.

of all kinds, when it means hen's eggs and hen's eggs only. A company of Chinamen therefore were convulsed with merriment when they heard their hostess say, in referring to some fine large duck eggs on the table: "These large hen's eggs were laid by a favorite duck."

So with regard to the word for milk. 牛奶 Gû-lin is not the word for all kinds of milk, as a young mother found to her sorrow. When we say milk in English we do not stop to distinguish. It is all milk—providing it is not watered stock. That will not do in Chinese. I refer to the word, not the quality of the milk, for the Chinese have long ago learned the trick of mixing milk with water. But for the story. This young mother not only shocked, but really insulted a wet nurse of her baby's on account of this indiscrimination. Her baby was not thriving as she thought the child ought to under the lacteal treatment of the nurse, and she was inclined to blame the nurse for it. Finally she said: "It must be because your Gû-lin (cow's milk) is not good."

The use of the right word is also important, and a matter to be constantly watched. The Chinese seem to have a particular word for every particular thing under heaven, and a particular time and place to use it. 肥 Pûi means fat, but to tell a man he is pûi, is about equivalent to telling a man he lies, in English. Pûi is used properly, only when one is speaking of fat pigs, or other

animals. Never tell a Chinaman that he is pûi, not if you want him to love you. He may forgive you, but he cannot think of you as anything else than an ignoramus of the deepest die.

The use of synonyms. 起火 Khí-hé means to light a fire, but it does not follow at all that 燈起 Khí-teng means to light a lamp. For the latter it is only proper to say 點燈 Tiám-teng. You 戴帽 Tî-bô, put on your hat; you 穿鞋 Chhēng-ôe, put on your shoes; and you 戴眼鏡 Kào-bàk-kia, put on your glasses.

The use of classifiers. Classifiers create the greatest confusion. Every noun has its own particular classifier, and not to give it correctly is the same as to commit an unpardonable grammatical error in English.

You must say :

Chìt-tiaû han-chû, one sweet-potato; 一條蕃茨
Chìt-tiaû hô, one river 一條河

This classifier is used also when speaking of ropes, roads, laws, affairs, accounts, etc.

Chìt-tiu^a phoe, one letter. 一張信

Chìt-tiu^a bin-chhng, one bed. 一張牀

Also used when speaking of pieces of paper, carriages, bows, harps, etc.

Chìt-ki pit, one pencil. 一枝筆

Chìt-ki to, one knife. 一枝刀

Also when speaking of poles, masts, and long straight things.

Chìt-tè í, one chair. 一塊椅

Chìt-tè toh, one table. 一塊棹

Also when speaking of bowls, and small bits of various articles.

Chìt-téng kīo, one sedan chair. 一頂轎

Chìt-téng bō, one hat, 一頂帽

Chìt-liàp chhiⁿ, one star. 一粒星

Chìt-liàp koe-nīng, one hen's egg. 一粒雞卵

Chìt-liàp bí, one grain of rice. 一粒米

Chìt-liàp chiòh-nīng, one pebble. 一粒石卵

Chìt-liàp iòh-oân, one pill. 一粒藥丸

But perhaps *the use of the verb* is the most puzzling of all. There are at least six verbs that mean to cut; and unless you know when and where to use each properly, you do not know how to use the Chinese language correctly.

For example.

Ka, to cut with a pair of scissors. 剪

Koah, to cut grass with a sickle. 割

Choèh, to cut meat, on the table. 割斷

Chhò, to cut down a tree. 砍

Phut, to cut off with one stroke. 斫

Chám, to cut horizontally. 斬

Thī ^a , to sew on a button.	縫
Pâng, to sew a hem.	縫
Chhiám, to sew a seam, with one thread.	鑽
Tèng, to sew a seam, with two threads.	釘
Kap, to make a seam so the thread is not seen.	合
Tiò, to sew one piece on another.	

Kōa ^a , to carry in a basket.	提
Phóng, to carry in both hands.	捧
Phâng, to carry in one hand.	捧
Phō, to carry in the arms.	抱
Kng, to carry on a pole.	扛
Ni, to carry between two fingers.	拈
Giá, to carry on the shoulders.	負
Thá ^a , to carry on the palms raised.	捧
Pē, to carry across.	負
Ngoèh, to carry an umbrella.	夾
Kiàh, to carry a lamp.	舉燈

Cheng, to strike with the fists.	擊
Siàn, to strike with the palms	批
Long, to strike with a beam.	
Kùn, to strike with a stick.	棍

Ngèh, hang in a clamp.	夾
Kùi, hang on the wall.	懸
Tiàu, to hang a man.	懸

Ni, to hang on a line.	
Koà, to hang on a chain.	掛

Sufficient examples have here been given to show the difficulty of the use of the verb.

Then there are polite phrases galore, phrases one only uses in speaking to superiors, and other phrases one only uses in addressing inferiors, and unless used correctly you become at once the laughing stock of all.

Chinese grammar. Some say there is no Chinese grammar. At any rate it is a secondary matter, so I have left it until the last. This disposition of it, however, by no means removes the difficulties; in fact the very want of grammar seems to increase them. When you begin studying the language you will be tempted to say: "Oh this is the easiest thing I ever tackled in the way of a language." For the first two or three months you may imagine you are getting on famously. It seems as simple as A, B, C. Surely you will be able to speak fluently in six months. But before six months have passed you have committed enough blunders to fill a comic almanac, while you yourself will have reached the conclusion that it is about the most headless and tailless subject you ever encountered, and the goal of your ambition to preach a sermon within a year appears further off than at the start.

There seem to be no moods, tenses, or cases, to worry your mind, but after a time that very fact appears to be more annoying, and a source of greater bother than anything else imaginable, and the deeper you go into it the more intricate it becomes. You will be puzzled to know whether

the word before you is a noun, a verb, or an adverb, let alone the question of mood, tense, or case. About the only way of knowing is, if a verb fits it is a verb; if a noun fits better it is a noun. It is very similar to making an egg stand on end, which is simple enough if you know how. For example, the word 信 Sìn, may mean fidelity, faithful, faithfully, or to believe.

The old adage: "Practice makes perfect" finds truest exemplification in the acquisition of the Chinese language. I know of no better way to acquire it than just to keep hammering and pegging away at it until you know it.

There are those however who hold that the rules of grammar, syntax, etc., are to be found in the structure of the language as in other languages but in a different way. They will tell you that they are to be discovered in the collocation of words, and in the use of particles; that number, gender, case, mood, and tense, are indicated by adjuncts; and nouns, by formative particles.

The plural will be indicated either by duplication of words, *e.g.*, 人人 lāng-lāng, many men; or by prefixing a numeral, *e.g.*, 二人 nīng-lāng, two men, 三人 saⁿ-lāng, three men. At times this is true, at other times it is not true, especially in the written character, when a guess must be made. Adjectives precede nouns, *e.g.*, red light, gray cat. Comparison is formed by the addition of particles, *e.g.*, 好 Hó, good; 更好 Khah-hó, better: 第一好

Te-it hó, best. Frequently it is formed by anti-thesis. While we would say: "It is easier to preach than to practice," the Chinese would say: "To preach is easy, to practice is difficult." (Kóng tō-lí sī kōe-kōe, lâi kîa^a i sī chīn oh).

III. *Let us now turn our thought to the written language.*

Each ideograph, or character, represents an idea or an object, tho not always the same idea or object. Sometimes it may be a noun, at other times it is just as likely to be a verb or adjective, e.g., *Sìn* as we have already seen on the preceding page. In one place it may mean one thing, in another it may mean something entirely different, perhaps have a totally opposite signification. For example, the character 道 Tō. It may mean a road, a rule, a reason, a doctrine; at other times it may mean to rule, to follow, to lead. So with 履 Lí. It may mean a shoe, disposition, official salary; at other times it may mean to walk; to act. So also with 功 Kong. You may be puzzled to know whether it means merit or efficacy; 工 Kong, whether it refers to work or to the worker; 攻 Kong, whether it means to attack a city or to capture a city, 公 Kong, whether it means male, grandfather, duke, common, or public.

It must have required a genius, or great ingenuity to construct a language composed of characters for every object and every idea sought to be expressed. Yet so clever were the Chinese

in this matter that Kang-hi's dictionary contains over 40,000 different ideographs and these are not all by half. The total number is said to be 80,000, some even placing it as high as 260,000. Those in common use never exceed 8,000. Business men get along with 2,000 or 3,000. The Chinese penal code contains 3,000. The Bible has about 4,000.

According to modern classification (16th century) more for a matter of convenience than anything else, the whole system of the written language has been made to center around 214 radicals or *keys*. In the 6th century there were about 540 radicals. Every character therefore may be said to consist of a *primitive* and a *radical*. Not that the primitive existed first, necessarily; the term is used simply to distinguish it from the radical. In every character one at least of these radicals will be found. For example in the character 合 Hap, 口 is the (30th) radical, 亼 is the primitive; in 寓 Gū, 宀 is the (40th) radical, 禺 is the primitive; in 磁 Chu, 石 is the (111th) radical, 兹 is the primitive.

Of these 214 radicals

27 refer to parts of the body,	<i>e.g.</i> , 口 mouth; 足 foot.
22 refer to animals, etc.	,, 虍 tiger; 魚 fish.
15 refer to plants, etc.	,, 禾 grain; 米 rice.
5 refer to minerals,	,, 石 stone; 玉 gem.
11 refer to the atmosphere, etc.	,, 雨 rain; 火 fire.
27 refer to utensils, etc.	,, 刀 knife; 皿 dishes.
23 refer to qualities, etc.	,, 黑 black; 高 high.
33 refer to actions, etc.	,, 走 to walk; 食 to eat.
53 are miscellaneous,	,, 穴 cave; 邑 city.

In the standard dictionaries anywhere from five to fourteen hundred different characters are arranged under each of these 214 radicals.

In most cases perhaps these radicals will indicate the root meaning of the character. Of course there are instances, and plenty of them, where this is not the case. But take that character 道 Tō, a road, already alluded to. The radical is 辵 Chhiok, meaning to walk fast. Hence something to walk fast on *i.e.*, a road. Take that class of characters with the (9th) radical for man, and the (61st) radical for heart, viz : 人 Jin, and 心 Sim. It will be found that in the first instance that such characters will refer to human relationships. Hence 仁 Jin-ai, benevolence ; in regard to the second they will be found to refer to the faculties and affections. Hence 愛 Ai, love ; 意 ì purpose, intention.

For some length of time the spoken language existed before the written. Just how long a time this was, no one seems to know. The date of the written language is therefore "lost in the earliest periods of postdeluvian history." There are those who would fix the date as early as the time of "The Three Kings" B.C. 2700, when a distinguished person called Tsang-ke, while rambling thro the paddy-fields, chanced to discover a tortoise beautifully spotted and decorated on its outer shell. He picked it up and carried it to his home. For some reason or other (none given), from these circles and lines that he saw so gracefully drawn on the reptile's back, he conceived the idea of representing objects which he observed about him, with ideographs. He carefully studied the form of

the stars, of birds, of mountains, of rivers, etc., etc., and so produced his characters to resemble them as nearly as possible. The first attempts were nothing more than simple pictures, or rough outlines of the object or idea he wished to represent. Yet, as has been said, "They formed a record which could be read with substantial accuracy, tho with variations of expressions, by everyone." So its genesis was merely a language of pictures, a story in picture, or a song something perhaps like the language of the Indians.

Philologists* have arranged these ideographs under six classes: viz.,

(1) The first is called "Symbols of Resemblance": ☉ Jit, the sun; ☾ Gèh, the moon; 子 Chú, a son; 目 Bòk, the eye; 馬 Má, the horse; 山 San, a mountain; 魚 Hî, a fish; 木 Bàk, a tree; 心 Sim, heart. The total number of this class is 680. They are little more than simple outlines, or rude pictures of the objects indicated.

(2) Then we come to a class of characters, fewer in number than the foregoing, which are known by the name of "Symbols of thought." 夕 Sek, the moon half appearing, *i.e.*, the evening; 旦 Tan, the sun above the horizon, *i.e.*, the morning; 口 Khó, from its shape, the mouth; 舌 Ti, something in the mouth, *i.e.*, sweet; 上 Téng, a dot above the line, therefore above; 下 Hā, a dot below the line, hence below; 大 Hàp, the triangle, therefore

* Chinese Repository Vol. III Pgs 11-24.

union ; 卍 Tiong, the center ; 冂 Bek, a lid ; there are 107 of these, in which there is but little of outline.

(3) The third class, composed of 740 characters, is called "Combined Ideas." Among these are found 門 Bân, a door ; 門 Hân, a tree in a door, hence chó-chí, to obstruct ; 林 Lîm, two trees, hence a forest ; 坐 Chō, two men seated on the ground, therefore to sit ; 問 Bün, mouth in doorway, hence to ask ; 妻 Chhe, broom and woman, hence a wife ; 日 Bêng, sun and moon, hence, bright, illustrious ; 書 Su, pencil and word, hence a book, or a scholar ; 門 Soan, a door with a stick in it, hence to bolt ; 皇 Hong, self and ruler, hence the emperor ; 安 An, woman under a cover, hence peace ; 囚 Sîu, a man in a box, hence imprisoned ; 家 ke, pig under a cover, word for family ; 仁 Jîn, two men agreed, hence harmony ; 惡 Ok, evil and heart, hence envy, hatred ; 怒 Lô, slave and heart, hence madness, anger.

(4) A fourth class is called "Inverted significance." There are 372 of them. Two examples will suffice : 右 Tsò, right ; 左 Iū, left.

(5) A fifth class, composed of 598 characters, is called "Metaphoric Symbols," in which "the meaning is deduced by a somewhat fanciful accommodation." For example 兒 Jū, a child, or son, and a cover, meaning a written character, an ideograph. The accommodation in this instance is this : as a child is nurtured under a shelter, so is

the written character considered to be "well nurtured offspring of hieroglyphics." So with 心 sim. Once this character was employed alone to represent the material heart, but now it is used more generally in a metaphorical sense to represent the mind. In this way, too, 堂 Tông, meaning a hall, or the central living room of a Chinese house, is used in a polite phrase to indicate "mother" *i.e.*, lêngtông, "because she constantly abides there."

(6) The sixth class called "Symbols combining sound." The number of this class exceed all the others together. There are probably more than 22,000. They are formed by "the union of symbols expressing idea and sound." This is not easy to explain. It means that these characters are formed by combining a symbol which gives the idea with another symbol which supplies the name. Therefore one furnishes the idea, the other the sound. For example 河 Hô, is formed by the combination of the idea 水 water, and the sound 可 ko, forming the character Hô a river. So with 鵞 Gô, formed by the combination of the idea 鳥 niáu, a bird and the sound Gô, forming the character Gô, *i.e.*, the "Gô"-bird, that is the goose. To further illustrate we might take one of our own words, *i.e.*, the Jay. The symbol representing the sound would be the letter J, while the symbol representing the idea would be "bird," hence the J-bird. If perchance, these names were given in a place where the names Go-bird or Jay-bird were not understood; or

perhaps in a place where these birds were called by some other names or sounds, yet, these characters would always mean to them the goose and the Jay, and nothing else, for they would have so learned them.

So it will be observed that recourse to forming the written language on a picture basis must have soon been abandoned, for there were not enough to supply the demand. Thus these other ingenious methods.

The Chinese also have six different styles of writing their characters, viz :

Seal 書; Official 書; Pattern 書; Running 書; Plant 書; Book 書.

To illustrate how the style of writing the characters in the early day has changed in the present, it will only be necessary to show you how the characters already given were written at first and how they are written now.

	sun	moon	son	eye	horse	moun- tain	fish	eve'g'	morn'g'	mouth
Old	☉	☾	子	目	馬	山	魚	夕	旦	口
New	日	月	子	目	馬	山	魚	夕	旦	口
	sweet	above	be- low	union	center	door	ob- struct	forest	to sit	to ask
Old	甘	上	下	合	中	門	闌	林	坐	問
New	甘	上	下	合	中	門	闌	林	坐	問
	bright	bolt	em- peror	river	heart	char- acter	right	left		
Old	明	門	皇	河	心	字	右	左		
New	明	門	皇	河	心	字	右	左		

IV. It remains to consider how the permanency of the written language has been maintained, and why the spoken language has undergone so many changes.

The written language of China may properly be called the "main body" or "stock," tho as a matter of chronological order it follows the spoken probably by centuries. As we noticed in the outset, it is a remarkable fact that the standard of the written language has not changed during these thirty odd centuries. Many other languages have changed during these long ages. For example the Greek, Latin, Persian, and our own. But the Chinese written language has remained permanent, fixed as the rocks in the earth. The spoken language, broken up into many vernaculars, for example, Canton, Amoy, Peking, Shanghai, etc., etc., and again into more than a hundred dialects, may be called the "limbs" or "branches" of the "Stock". It has undergone as many changes as there have been changes in dynasties, forms of government, and divisions of territory.

(1) The chief cause for the permanency has been the ultra-conservatism of the Chinese mind on all matters. What was good enough for their fathers was good enough for the children for all time, whether it was a plow made out of two old crooked sticks, or a thought cut in a fantastic symbol. But more than this

it has been due to the educational system of the Chinese. All who aspired to office, or to any literary fame, and that is the ambition of every Celestial, confined themselves to, and familiarized themselves with the ancient classics. They have sought most strenuously *to write* the words of the sages precisely as the sages of centuries before wrote them. The same style, the same thoughts, the same line of thought, the very same characters, and the same order in which the illustrious writers placed them, have been most sacredly preserved throughout their every literary production. That any one would dare to presume to improve on the style or composition, or add any new thought worth considering, is too preposterous to be even imagined. So the old deep rut has been followed, and cut ever deeper throughout the ages by the tramping hosts, until every thought has become irrevocably stereotyped. Thus they have striven not only to repeat the same wise sayings of the ancients, but to write them in the very same identical way the ancients wrote them—entirely divorced from any independent thought or expression: this has been the height of their ambition. It will be understood therefore, how all this has insured the permanency of the written language, and how impossible it has been to change it so long as such ideas prevailed. But a change has come, and we will see more and more of it.

(2) The history of the spoken language has been directly opposite to all this. Here we find no

effort to preserve similarity, but eager desire, it would seem, *to say* things in an entirely different way from everybody else outside of a particular district, or section of country. The chief cause of this variation in speech was undoubtedly due to feudalism which once invested the whole empire. At one time there were as many as 125 different feudal states, and each one the bitter enemy of the other. They were hostile, and without the slightest interest in each other's welfare. Consequently there was no common bond. Naturally, therefore, there was no intercourse between them, save in the matter of constant feuds and battles. Hence there was no need of a common speech. What field could have been found more fertile for a confusion of tongues than that we find under the conditions in which China existed a thousand or more years ago? While this diversity of speech was most pronounced in the case of neighboring states, it became still more pronounced the further the states were separated. One born in a certain district, lived there, wrought there, thought there, and likely died there. What cared he how others, far or near, lived, wrought, or spoke. No common interests were at stake; every man was for himself in his own small circle of life's struggles and battles. So why trouble about a common speech.

Of course the days of feudalism in China have long ago passed away, but what became intensified and fixed in those days has remained fixed

until the present day in the eighteen provinces, in Manchuria, and in Mongolia.

(3) Another reason for this diversity, and a sufficient one in itself, if there were no other, is the fact that the Chinese language has no alphabet, thereby providing no means to determine sounds of words. This one fact, too, has probably done more to preserve this diversity than any other.

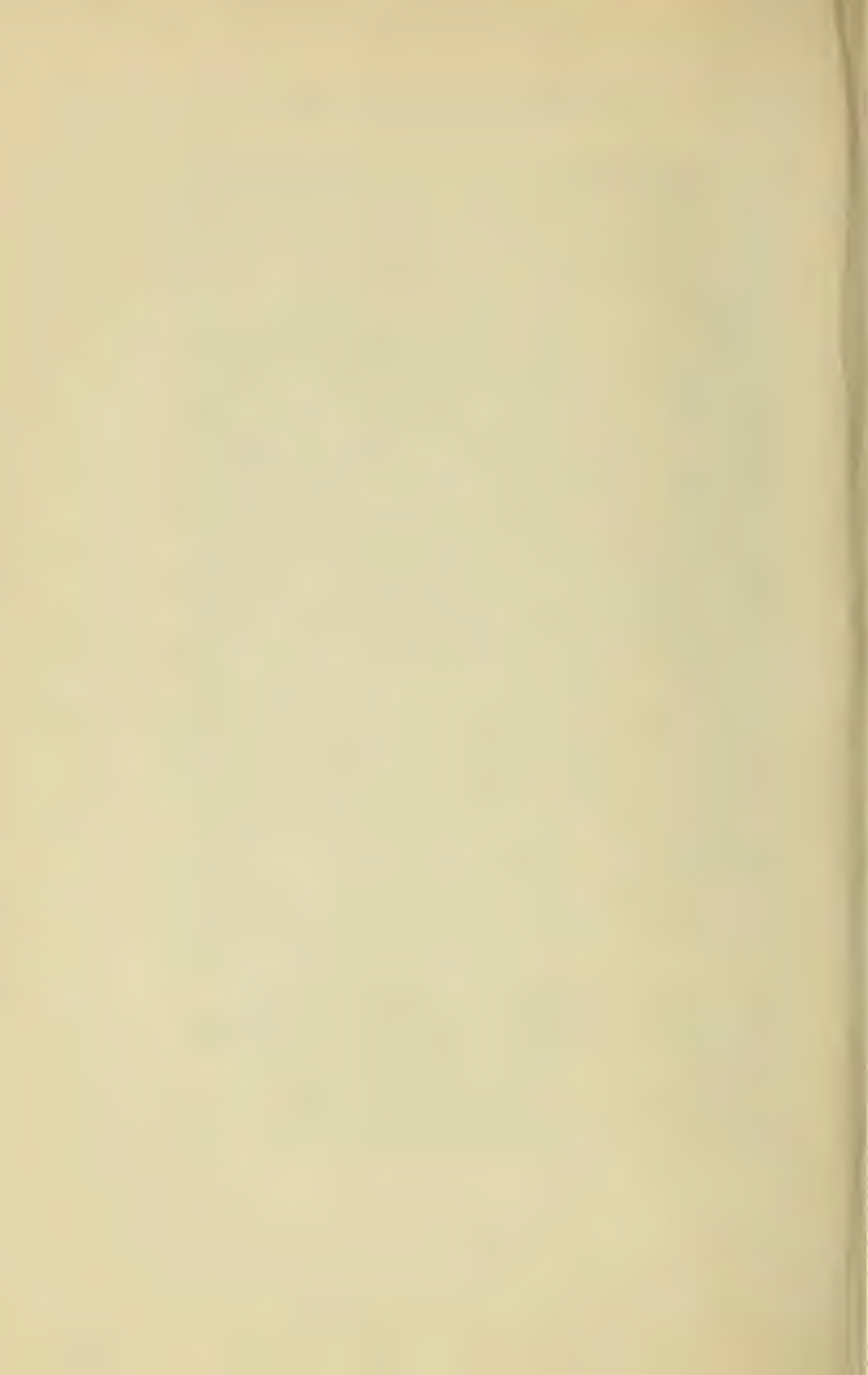
As we have already noticed the diversity increases with the distance. For example, in Amoy city and among the villages on the islands of Amoy, two miles away, the diversity is slight, and only in a very few words. But there is a difference, which is sufficient for an Amoy city man to recognize one from these villages. His speech betrays him. Go away to Sio-khe or Chin-chiu, some sixty miles north or south, and a more pronounced dissimilarity will be noted. Words will be heard that are never heard in Amoy. Go north, south or west one hundred miles and you will imagine you are in another country, so far as your power to be understood or to understand goes. This is true not only of the foreigner; it is equally true of the native Chinaman.

Why spend time, it may be asked, in acquiring a language that is so complex, so difficult, and that promises so little reward in itself? Let me reply at once, that it is not so much for what we can get out of it, as it is for what we can put into it.

(1) A knowledge of this language is a passport to the home and to the heart of the Chinese people. If there is any one thing that opens up the way, the very access to their good will and confidence, it is this knowledge. You go out into the streets of her great cities, or into the country among the villages, and the first greetings on your approach will be an unfriendly one, punctuated with shouts of derision in these words: "Hoan-á! Hoan-á!" A most disrespectful term, meaning "barbarian." Sometimes, to make it still more emphatic they will shout at you: "Hoan-á kúi" or "Hoan-á káu," meaning "foreign devil" or "foreign dog." But just be able to say a few words in their language and that will cease, at least to a great extent. Then you will hear them say: "Oh he can speak our words," or "He can speak our words from beginning to end." You are at once placed on a different footing. You are not so much of a foreigner then as you were. Here then is the first step to any mutual understanding, a closer relationship, and a friendly intercourse. At the same time it affords the best opportunity to remove many of their intense prejudices, and inborn contempt.

(2) It provides a channel for the philosopher and the scholar to enrich their literature from that store of knowledge, science, and art in their possession, by which these vast numbers of the human race shall be benefited and elevated, and truly civilized.

(3) But far above all this it affords the only way of teaching them that there is only one true God, their relation to Him, and their obligation to obey and serve Him. And then last and highest incentive of all, it enables us to convey the best news that ever came to this world, the message of salvation through Jesus the Son of God to 400,000,000 people, the message I have placed before you in the Chinese language: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him shall never perish but have everlasting life." May that day be hastened when the heralds of the cross shall have brought that message to every son and daughter in the great Celestial Empire.



CHAPTER XVI

AMOY ROMANIZATION.

Not the least, perhaps the most, conspicuous event (who shall say?) of all the sixty years of Mission work in Amoy, China, was the construction of the Amoy Romanized Colloquial some fifty odd years ago. It was nothing less than *the formation of a new language*, or to be more precise, the transformation of an ideographic language into one composed of Roman letters. It marked a revolution in the mode of conveying thought through the Chinese vernacular; and it opened a channel for acquiring information to hundreds and thousands, if not millions in the days to come, who otherwise would have been debarred from gaining knowledge in China.

The work of preparing the Amoy Romanization began very early in this part of China. In 1850 it was being taught in a school here, but even before this date we learn, from a letter, that initiatory steps must have been taken towards its formation by choosing seventeen of the Roman letters for an alphabet. By aspirating four of them, viz., ch (chh), k (kh), p (ph), and t (th); and by combining two others, viz., n and g (ng); and by placing a dot by another, viz., o (o'), a total number of twenty-three letters was completed: a, b, ch,

chh, e, g, h, i, j, k, kh, l, m, n, ng, o, o', p, ph, s, t, th, u. With these letters the possibility of indicating every sound used in the Amoy vernacular—a language, with its four subordinate dialects, that is spoken by eight or ten millions of people living in the Amoy district and in Formosa—was attained, and the history of the Amoy Romanized colloquial was begun.

The question of initials and finals as such, or the distinction between the upper and lower series of either of them, never seems to have made marked impression on the makers of this new system of writing. Its importance at least never seems to have been thought vital. Since, therefore, I find no recognition of it anywhere, it will not be necessary for me at this late date to attempt anything of that nature in the work before me. While all this may seem unphilosophical to some, in its defense it may be said, that utility was held to be of greater importance, and hence took first place.

The Romanization, so far as I can gather, was sought without any attempt at scientific divisions. Perhaps it may also be said of it, that this very simplicity may go a good way in accounting for its permanency and success during more than half a century of existence. Surely no good reason has arisen to change the system during all these years. Nothing better has ever been suggested to take its place. It may be somewhat "peppered,"

as has been observed, but it is well salted, too. Its utility is beyond question. One remarkable feature that demonstrates this more than anything else, is the fact that the Amoy Romanized is easily comprehended by all alike among all the dialects of this district. The strange thing is that each person will read it in his or her own dialect, though it be written in the Amoy dialect; that is, of course, after the system is understood. To be sure, in most instances the changes are slight. Still, be they slight or otherwise, their own dialect is always used. For instance, take the common word *oe* (can, able) as it appears in the Amoy dialect. A person living at Sio-khe, sixty miles southwest from here, will invariably read it simply *e* with the *o* omitted. So with *Sïōng-tè* (God), that will be read elsewhere *Siāng-tè*; *thiⁿ-kng* (dawn) will be read *thiⁿ-kuiⁿ*; *koñg* (to speak) will be read *seh*. In the latter instance the change is complete, an entirely different word being used. There are many more just such cases, but it is unnecessary to mention them, for what has already been given will be sufficient to make my meaning clear. There is nothing that could better demonstrate the fact that the people grasp it, and so its usefulness is placed beyond a doubt.

By all this praise of the Amoy system, the idea is not intended to be conveyed that it is the *par excellence* over all other systems, nor that it necessarily would be as useful elsewhere as some

other and more scientific system. The idea is simply to point out its adaptability, versatility, and success, in Amoy.

It will be observed from the date (1850) given above, that the Amoy system antedates the Ningpo Romanization by a year or more. It must, therefore, be given the place of honor in the use of Roman letters to represent the sounds of Chinese words in this empire. That it is the oldest of them all can hardly be doubted.

In presenting some idea of the orthography and pronunciation of the Amoy Romanization, perhaps I can do no better than condense what Dr. Carstairs Douglas has very fully placed before us in the introduction to his inestimable Dictionary of the Vernacular or Spoken Language of Amoy.

VOWELS.—a, e, i, o, u. They have nearly the same sounds as in German.

a as in *far*.

e as in *grey*.

i as ee in *seen*.

o when final, and when followed by h, as in *go*. When initial and followed by m, ng, p, or k, as in *hop*, *sock*.

u as in *put*, *rude*.

o' as *aw* in *law*. The sound is nearly the same as the second sound of o.

DIPHTHONGS.—ai, au, oe, oa, iu.

ai as *ie* in *tie*.

au as *ow* in *now*.

oe very nearly as *oe* in *Noel*.

oa has a sound similar to *wa*.

iu as *ew* in *ewe*.

In *ai*, *au*, *oe*, the first vowel is accented, the second not. On the other hand, in *oa* the first vowel is not accented while the second is. The sound of *w* in such words is very easily distinguished in the "upper third" and the "upper and lower fourth" tones, e.g., *hàa*, *hoah*, and *hóah*. But when the *o* is long the *o* sound is distinctly heard as in *oaⁿ*, i.e., in the "upper and lower first" tones. Great care needs to be exercised, however, never to exaggerate the sound of *o*; always bearing in mind that *a* is the principal vowel and the one to be accented. In *iu*, or in diphthongs beginning with *i*, the accent, with rare exception, falls on the last vowel, e.g., *ia*, *iau*, and *io*, but in *iu* the accent is about equally distributed on both.

NASALS.—The letter *n*, raised a little above the right of a word, indicates that it is nasal, e.g., *tiaⁿ* *hiaⁿ*, etc. There are words which are recognized as nasal already without this mark; therefore it is the custom to omit the *n* from all words beginning with *m*, *n*, and *ng*. There is no arbitrary rule about this, however; each being guided by his own opinion in the matter.

CONSONANTS,—ch, g, h, j, k, l, m, n, p, s, t.

ch as in *church*. Sometimes written ts.

g is always hard.

h is never silent.

j is irregular, but usually as in *judge*.

Its sound sometimes approaches z. It is often interchanged with l, *e.g.*, lōa-chōe for jōa-chōe, etc.

l as in *lea*. Its sound is often like d.

k as in *keep*.

m as in *man*. It is a word by itself formed by compressing the lips close together and then endeavoring to say m, as in man.

n as in English.

ng as in *sung*. This also is a word by itself.

p, t and s as in English.

Final consonants always end without the slightest emission of the breath. Hence, at the end of the word *sam* the lips are still shut and is, therefore, in every sense final. The same is even so with words ending in k, p, t. Properly pronounced (*i.e.*, very gently) there is some difficulty in distinguishing one from the other.

ASPIRATES.—h has always been used to indicate an aspirated word, and never anything else in the Amoy Romanization. There are four aspirated consonants viz., chh, kh, ph, and th.

TONES.—There are four principal classes, each being again divided into upper and lower series;

upper and lower first, viz., 1st and 5th ; upper and lower second, viz., 2nd and 6th ; upper and lower third, viz., 3rd and 7th ; upper and lower fourth, viz., 4th and 8th. There are therefore eight tones to be accounted for. Since, however, the upper and lower second, viz., the 2nd and 6th are alike, there are really only seven. Therefore, we have in the upper series : 1st, 2nd, 3rd and 4th ; in the lower series ; 5th, 7th and 8th. These tones need to be learned from a teacher, but the 2nd, 3rd, 5th, 7th and 8th are indicated by a line of inflection placed at the top of the vowel of a word. The 1st has no line, while the 4th tone is always recognized by the ending h, k, p, or t. So far as the ending is concerned this is also true of the 8th, but that has the line as stated above. Hence, we have : to, tó, tò, toh, tô, tō, tóh.

The matter of tones in combination, accent, and the use of the hyphen, I will not enter upon ; nor is there need to do so, as these have more to do with the teacher and personal use than can be explained in an article of this nature.

The chief promoter of this new scheme of writing Chinese was, perhaps more than any other, the Rev. J. V. N. Talmage, D.D. He was, however, heartily supported by all his colleagues working in the three Missions, viz., his own, the American Reformed Mission, the English Presbyterian, and the London Missionary Society. Dr. Jas. Young, of the English Presbyterian Mission,

and Rev. E. Doty, of the American Reformed, showed their enthusiasm by teaching it at that time (1850) by blackboard exercises in a mission school over in Amoy. Dr. Talmage also taught a class four evenings each week. There were no primers or printed books at that time. The first production to appear on printed page was a translation of a portion of Genesis—particularly the history of Joseph—by Dr. Young. This was printed in Canton. Of course all printing, at the first, of Romanized colloquial was done from type cut on wooden blocks. It was not until 1864 or 1865 that moveable type and a press were introduced. The Rev. Howard Van Doren, of the American Reformed Mission, superintended this first press sent out to Amoy.

The main object and purpose that the missionaries had in mind in thus forming this new method of writing Chinese was to open up a better way for the native Christians to become acquainted with the Word of God and to bring them in touch with religious and wholesome literature. It will be well to keep this thought ever in mind.

In a letter of Dr. Talmage, dated December 17th, 1850, this motive is touched upon. He writes: "The question whether there is any way by which this people can be made a reading people, especially by which the Christians may be put in possession of the Word of God and be able to read it intelligently for themselves, has occupied much thought of the missionaries here Some

of us are now trying the experiment, whether by means of the Roman alphabet the Sacred Scriptures and other religious books may not be given to the Christians and to any others who cannot read, but who take enough interest in Christianity to desire to read the Scriptures for themselves."

Those early days may have been days of "experiments," but the passing years have proved that they were days of great success in launching the Romanized colloquial. The introduction and use of Romanization in this district has not been without opposition. All innovations of this kind are bound to meet with objection in this country, distinguished for its conservatism, yet its steady progress has been seen. Among those who wished to be classed as literary it has, to be sure, never found a warm reception. To them it was poor style. To devote any time to it was a waste of time over childish things. To those who had no claim to being literary in any sense whatever it has not always appealed as one might have expected it would. Rather than be seen reading it, or learning to read it, they preferred to remain ignorant, and so gave it a wide berth. It is not the first time, however, that a people have failed to appreciate their privileges and opportunities and neglected them. So we must not be overmuch surprised because of this.

But in spite of all opposition, great or small, the Romanized has forged ahead. It is gaining all the while, and in time, if not already, all opposition

is bound to go down before it. It is taught in all our schools, in the churches and chapels on Sundays, and in the homes on week-days. It is difficult to estimate accurately the number of readers of this Amoy Romanization. Probably a safe estimate would be between five and six thousand. But numbers in this matter, as well as in other affairs connected with our work, are not alone to be counted in the sum total of success. We may rightly think of the light and knowledge it has brought to hundreds of homes in that district that never would have had either without it. It has not only made it possible for old men and old women and young children to read and write, but it has done more for the spiritual enlightenment of this people in this half century than centuries of the old method could have accomplished, at least among that class of people for whom it was primarily intended. And not alone over this fact may we rejoice, not alone over what has been accomplished, but over its future possibilities among all classes, and principally among those who have few educational advantages—and they are legion.

The Lords' Prayer in Amoy Romanized Colloquial is as follow :

Goán ê Pē toà tī thiⁿ-nih, goān lí ê miâ tsòe sèng ; lí ê kok līm-kàu, lí ê chí-ì tiòh chiáⁿ tī tōe-nih chhin-chhiūⁿ tī thiⁿ-nih ; só tiòh-ēng ê bí-niú kin-á-jit hō' goán ; goán siá-bián tek-tsōe goán ê lāng, kiú siá-bián goán ê tsōe ; bōh-tit hō' goán tú-tiòh chhi, tiòh kiú goán chhut pháíⁿ ; in-ūi kok, koān-lēng, ēng-kng lóng sī lí-ê kàu tãi-tãi ; sim só' goān.

DICTIONARIES AND OTHER HELPS.—There are a number of books of helps to foreigners in learning the Amoy Romanization. First and foremost is that matchless work, the dictionary of Dr. Douglas, already mentioned, a royal octavo volume of six hundred pages, double columns, closely packed with words and phrases of the Amoy vernacular and their English meaning,—too high praise cannot be given it. There is “A Manual of the Amoy Colloquial” and an English-Chinese Dictionary, both by the Rev. J. Macgowan. These are very helpful. For foreigners and natives, Dr. Talmage’s Character-Romanized Dictionary stands in a class by itself. It is a book of nearly four hundred pages, and contains about seven thousand characters, with their classical and colloquial sounds. It serves the double purpose for learning the colloquial and the character. Then there are various primers and other useful books for beginners which I need not stop to mention.

LITERATURE.—The literature in the Amoy Romanized colloquial has grown with the years. Among the very large number of books that have been published will be found :

Religious Literature.—The Holy Scriptures complete, Sacramental Forms, Milne’s Thirteen Village Sermons, The Straight Gate, Pilgrim’s Progress, Spiritual Songs, Jessica’s First Prayer, Robert Annam, Sacred History, Life of Paul, Heidelberg Catechism, Shorter Catechism, The

Psalter, Golden Bells, How Satan Tempts, The True Doctrine, The Creed, The Ten Commandments, The Two Friends, Daily Manna, Church History, Gift of the Holy Spirit, Jesus the only Saviour, Seekers after Righteousness, Thanksgiving Ann, etc.

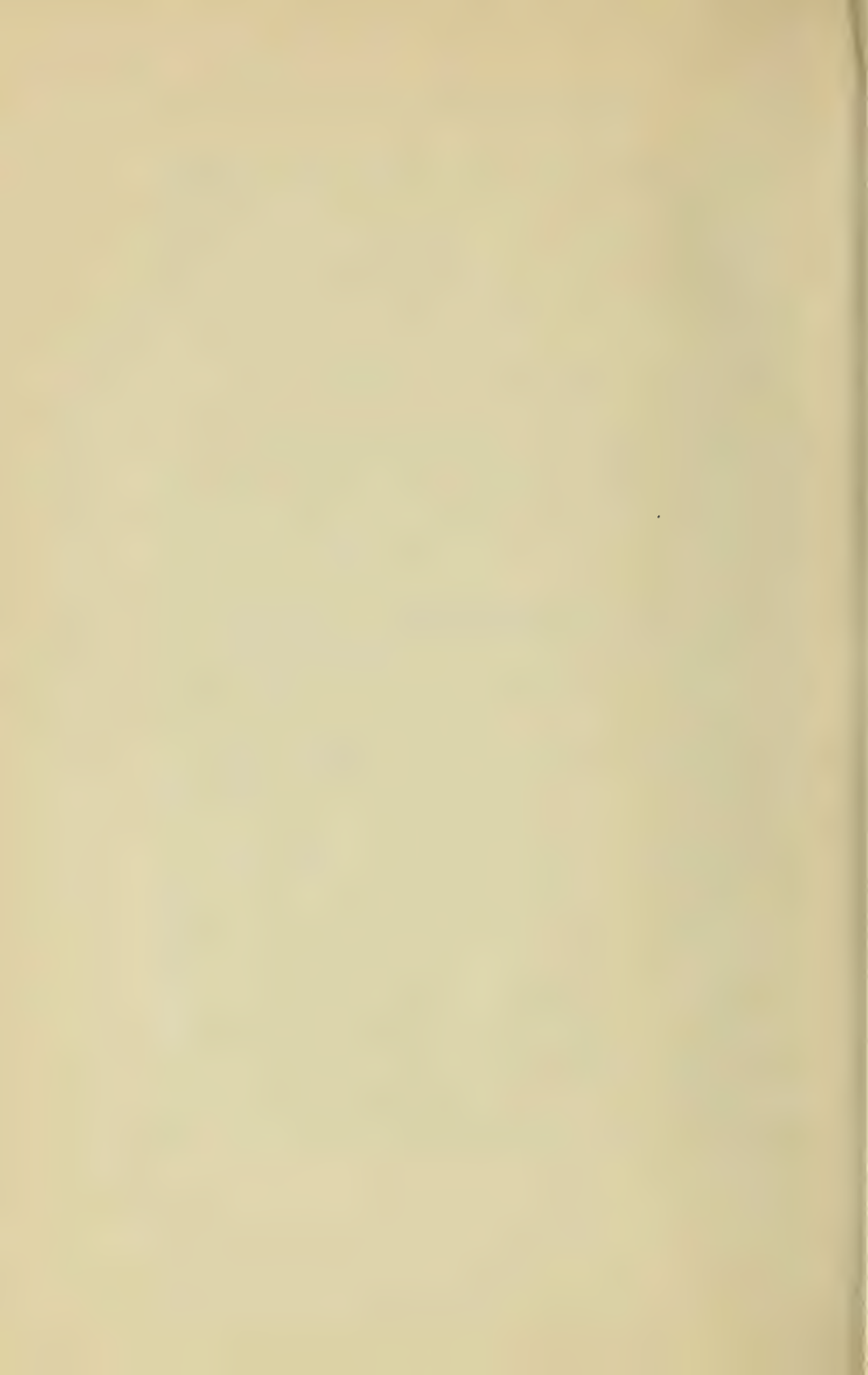
General Literature.—Child's Story Book, the Training of Children, A Treatise on Idols and Tablets, Natural History, Great Learning, Doctrine of the Mean, The Trimetrical Classic from a Christian point of view, Natural History, and a large variety of other books, opening up a wide range of interesting subjects.

Text Books.—Physiology, Geography complete, Chinese History, History of Ancient Egypt, First Lessons in Astronomy, Arithmetic, Algebra, Physical Geography.

The above lists are by no means complete, but they are sufficient to illustrate what has been accomplished.

Periodical.—Worthy of special mention is our *Church Messenger*, a periodical that is published once a month, presenting in an attractive style to its readers the news of all the churches of the three missions, and many of the current events of the day. The periodical is in every sense undenominational and well supported by all, but its management is under the direction of one missionary chosen for that purpose. The periodical has a circulation of a thousand copies or more.

APPENDIX.



* AREA AND POPULATION OF CHINA.

(1) THE CHINESE EMPIRE.

Manchuria	362,310 sq. ms.	14,000,000 population.
Mongolia	1,288,000 ,, ,,	2,000,000
Tibet	651,500 ,, ,,	6,000,000
Sungaria	147,950 ,, ,,	600,000
Eastern Turkestan	431,800 ,, ,,	580,000
Eighteen Provinces	1,313,328 ,, ,,	383,245,000
	4,194,888 ,, ,,	406,425,000

Average ratio to square mile 321. In Great Britain 317 ;
in United States 20 ; in France 140 ; in Germany 240.

(2) THE EIGHTEEN PROVINCES.

	ENGLISH NAME.	SQ. MILES.	POPULATION.	RATIO TO SQ. MILE.
Nganhwui . . .	Peace Favor	48,461	20,596,000	425
Chekiang . . .	Che River.	39,150	11,588,000	296
Fukien	Established Happiness	38,500	22,190,000	574
Honan	South River	66,913	22,115,000	340
Hunan	South Lake	74,320	21,002,000	282
Hupei	North Lake	70,450	34,244,000	485
Kan-su	Sweet, Sedate	125,450	9,285,000	74
Kiangsi	West River	72,176	24,534,000	340
Kiangsu	River Su	44,500	20,905,000	470
Kwangsai	Broad West	78,250	5,151,000	65
Kwangtung . . .	Broad East	79,456	29,706,000	377
Kweichow	Noble Tract	64,554	7,669,000	118
Chili	Direct Rule	58,949	17,937,000	304
Szchuen	Four Streams	166,800	67,712,000	406
Shansi	Western Mountain	56,268	12,211,000	221
Shantung	Eastern Mountain	53,762	36,247,000	557
Shensi	West Shen	67,400	8,432,000	126
Yunnan	Cloudy South	107,969	11,721,000	108
		1,313,328	383,245,000	

* Daily Mail Commercial Map of China.

"China In Decay," gives 4,218,401 sq. ms. 409,180,000 population.

TREATY PORTS

OPENED BY TREATY.

Port.	Port.	Province.	Province.
Amoy	廈門	Fukien	福建
Chefoo	芝罘	Shantung	山東
Changsha	長沙	Hunan	湖南
Chinkiang	鎮江	Kiangsu	江蘇
Chungking	重慶	Szechuan	四川
Foochow	福州	Fukien	福建
Hankow	漢口	Hupeh	湖北
Hangchow	杭州	Chekiang	浙江
Hoihow	海口	Kwangtung	廣東
Hongkong*	香港	Kwangtung	廣東
Ichang	宜昌	Hupeh	湖北
Kiukiang	九江	Kiangsi	江西
Kongmoon	江門	Kwangtung	廣東
Kiungchow	瓊州	Kwangtung	廣東
Lungchow	龍州	Kwangsi	廣西
Macao	澳門	Kwangtung	廣東
Mengtsz	蒙自	Yunnan	雲南
Nanking	南京	Kiangsu	江蘇
Newchwang	牛莊	Manchuria	滿州
Ningpo	寧波	Chekiang	浙江

* British Territory.

Port.	Port.	Province.	Province.
Pakhoi	北海	Kwangtung	廣東
Shasi	沙市	Hupeh	湖北
Shanghai	上海	Kiangsu	江蘇
Soochow	蘇州	Kiangsu	江蘇
Szemoo	思茅	Yunnan	雲南
Swatow	汕頭	Kwangtung	廣東
Samshui	三水	Kwangtung	廣東
Tientsin	天津	Chili	直隸
Tengyueh	騰越	Yunnan	雲南
Wuhu	蕪湖	Anhwei	安徽
Wenchow	溫州	Chekiang	浙江
Wuchow	梧州	Kwangsi	廣西
Woosung	吳淞	Kiangsu	江蘇

OPENED BY EDICT OR OTHERWISE.

Port.	Port.	Province.	Province.
Chinwantao	秦皇島	Chili	直隸
Hokow	河口	Yunnan	雲南
Kiaochow†	膠州	Shantung	山東
Kumchuk	甘竹	Kwangtung	廣東
Kowloon	九龍	Kwangtung	廣東
Lappa	拱北	Kwangtung	廣東
Nanning	南寧	Kwangsi	廣西

† German Territory.

Port.	Port.	Province.	Province.
Santuaao	三都澳	Fukien	福建
Weichow	惠州	Kwangtung	廣東
Wanhsien	萬縣	Szechuan	四川
Yochow	岳州	Hunan	湖南
Yatung	亞東	Tibet	西藏

PLACES OPENED BY SPECIAL ARRANGEMENT

IN MANCHURIA 滿州.

Mukden	奉天	Kirin	吉林
Antung	安東	Changchun	長春
Talien	大連	Harbin	哈爾濱
Tatungkow	大東溝	Ninguta	寧古塔
Fenwangchen	鳳凰城	Hunchun	琿春
Liaoyang	遼陽	Sansin	三姓
Simminfu	新民屯	Usuri	烏蘇里
Tiehlien	鐵嶺	Tsitsihar	齊齊哈爾
Tungchiangkow		Khalar	哈拉爾
	通江口	Aigun	愛琿
Fakumen	法庫門	Manchowli	滿州里

PLACES OPENED BY SPECIAL ARRANGEMENT

IN MONGOLIA 蒙古.

Kulun	庫倫	Ulyasutai	烏里雅蘇台
Kobdo	科布多	Tarbargatai	塔爾巴哈台

PLACES OPENED BY SPECIAL ARRANGEMENT
IN CHINESE E. TURKESTAN. 土耳其業旦
(或稱新疆, 或稱伊犁.)

Urumchi. 烏里木齊 Kashgar. 喀什噶爾

* Care has been exercised to make the above list both complete and correct, yet possibly omissions and errors may have occurred.



Map of Kolongsu.

Showing Roads and Streets, 1908.

1. French Consulate. Residence.
2. Butterfield & Swire. Residence.
3. British Consulate. Residence.
4. Tait & Co. Residence.
5. Telegraph Office.
6. 7.9. American Refd. Ch. Mission. Residences.
8. 25. 27. London Mission. Residences.
10. Commissioner of Customs. Residence.
11. Pasadag & Co. Residence.

12. Union Middle School.
 13. Amoy Club.
 14. F. C. Brown & Co.
 15. Union Church.
 16. Japanese Consulate. Residence.
 17. German Consulate.
 - 18, 19. Hotels.
 20. British Consulate.
 - 21, 22, 23. Drug-stores.
 24. German Consulate. Residence.
 26. Douglas Memorial Church.
 28. Municipal Council Building.
 29. 31-32. E. P. Mission.
 30. Theological College.
 33. Anglo-Chinese College.
 - 34, 35. Boyd & Co. Residences.
 36. Bank House. Residence.
 37. U. S. Consulate. Residence.
 38. Hope & Wilhelmina Hospitals.
 39. Amoy Engineering Co.
 40. Sin-law-tau. Jetty.
 41. Se-a-law-tau. Jetty.
 42. Ling-tau. Jetty.
 43. Ho-ki-law-tau. Jetty.
 44. Chha-khu-chhan Jetty.
 45. U. S. Consulate Jetty.
 46. Ho-a-e-law-tau. Jetty.
 47. Chong-chun-law-tau. Jetty.
 48. Hope Hospital Jetty.
- † Signal station.
 † Camel Rock.
 ✕ Drum Wave Rock.
- (a.) Time Gun.
 - (b.) Wellington's Nose.
 - (c.) Druid Head.
 - (d.) Anson Bluff.

AMOY BUSINESS DIRECTORY.

1908

AMOY ENGINEERING Co., 機器有限公司,

J. D. Edwards, Manager.

BANK OF TAIWAN, 台灣銀行,

S. Okuyama, Manager.

BOYD & Co., 和記,

W. S. Orr, E. Thomas.

BRITISH & FOREIGN BIBLE SOCIETY,

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F. C. BROWN & Co., 雜貨行,

Mrs. T. C. Nichols.

BUTTERFIELD & SWIRE, 太古,

W. H. Howard, Agent.

CHAMBER OF COMMERCE (Foreign),

G. W. Barton, Secretary.

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FRANCE, 法領事, G. Lacomte, Consul.

GERMANY, 德領事, Dr. C. Merz, Consul.

GREAT BRITAIN, 英領事, A. J. Sundius, Consul.

JAPAN, 日領事.

NETHERLANDS, 和領事, B. Hemkel, Consul.

UNITED STATES OF AMERICA, 美領事,

J. H. Arnold, Consul.

CUSTOMS, IMPERIAL MARITIME, 廈稅務關.

C. A. V. Bowra, Commissioner.

DOUGLAS LAPRAIK CO., 德忌利士,

G. W. Barton, Agent.

DAUVER & Co., 裕記,

P. M. Sanger.

DOCK CO., 船窩 (船塢).

FUKIEN DRUG CO., 福建藥館.

FUKIEN PRINTING OFFICE, 福建印字局.

J. F. Marcal, Manager.

FUKIEN RAILROAD, 全閩鐵路.

HARBOR MASTER, 總巡,

R. Braun.

HONGKONG & SHANGHAI BANK, 匯豐銀行.

W. H. Wallace, Acting Agent.

JARDINE, MATHESON & Co., 怡和.

MALCAMPO & Co., 瑞記,

J. Malcampo.

MILK & DAIRY PRODUCE Co., 牛奶間.

MARINE SURVEYOR. LLOYDS, ETC., 保家館.

MEE CHEUNG. Photographer.

MITSUI BUSSAN KAISHA, 三井,

U. Yoshioka, Agent.

MUNICIPAL COUNCIL, 工部局,

C. Berkeley Mitchell, Supt.

NATIONAL BIBLE SOCIETY OF SCOTLAND, 聖經書局,

W. Milward, Agent.

NEW AMOY HOTEL, 廈門客寓.

OLLIA & Co., 安記,

J. N. Ollia.

OSAKA SHOSEN KAISHA, 大板.

PASADAG & Co., 寶記,

A. Piehl, B. Hempel, W. Kruse.

PILOTS (Harbor), Cap't. H. Bothurst, Cap't. A. Coghill.

POST OFFICES.

GREAT BRITAIN, 大英郵局.

GERMANY, 大德郵局.

FRANCE, 大法郵局.

JAPAN, 大日郵局.

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SOUTH FUKIEN RELIG. TRACT SOC., 閩南聖書教局,

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STANDARD OIL CO., 三達,

L. I. Thomas, Manager.

TAIT & Co., 德記,

F. B. Marshall, W. Wilson, J. M. Tait.

TELEGRAPH COS., 電報局,

Great Northern, Chinese Imperial.

THOMSEN & Co., 利記,

J. G. Götz, Manager.

WATSON & Co., 屈臣藥房,

W. Davies, Manager.

WHITFIELD & Co., 主利藥房,

C. Whitfield, Manager.

THE HWA-SANG MASSACRE.

Some of the readers of this book, who were at Kuliang in 1895, will remember the terrible shock they received on the morning of August 5th when they heard of the cruel massacre of their fellow-laborers and companions, which had occurred at Hwa-sang, 100 miles away, on the morning of August 1st.

While there was no political significance in the cruel murder—it was the work alone of some wild fanatics—yet it aroused to the very highest degree the indignation and condemnation of the whole world. As this atrocious event took place in this province of Fukien, and not far removed from Amoy, it well deserves a place here.

The following account of the massacre, as prepared at the time by the author, is reproduced with but slight modifications.

Hwa-Sang (the beautiful mountain) is the name of a high mountain situated about ten miles south of Kucheng (county seat), about ninety miles northwest of Foochow.

At Kucheng City, with an estimated population of 20,000 or 30,000, missionaries connected with the Zenana Mission (England), the Church Mission Society, and the American Methodist Episcopal Church (North),

have resided for the past twenty-five years. In the spring of 1895 some trouble arose, instigated by the "Vegetarians" of the place. It became so serious that all the missionaries withdrew and came down to Foochow. Peace apparently being once more secured the English and American missionaries returned to Kucheng in May or June.

About ten or twelve miles south of Kucheng, on this above named Hwa-sang the Kucheng missionaries opened sanitariums. To this place all the missionaries of Kucheng, excepting Dr. Gregory, of the M. E. Mission, went to escape the heated summer months.

On Thursday morning, Aug. 1st, 1895, between the hours of five and seven o'clock, nine out of the seventeen missionaries who were there were brutally massacred, and six cruelly or mortally wounded. One of the wounded died the next day, making a total of ten precious and useful lives struck down by creatures more brutal and cowardly than beasts, and unto whom only those inspired by the divine truth would be moved to remain to minister and live amongst.

Without warning or a moment's notice the awful storm broke upon the defenceless and helpless women and children. The night before they had all met together and enjoyed a pleasant and happy hour studying the wonderful scene of the "Transfiguration." Full of cheer and with every prospect of a bright tomorrow they separated, little thinking of the horror that they were to meet at the dawning.

A little after daylight the mad band of wretches burst down upon the home of Rev. R. W. Stewart with a fiendish yell, that must have struck terror to every heart that heard it. With a rush they broke down the bedroom doors, and without mercy struck down the whole family. Mr. and Mrs. Stewart were probably killed instantly. Miss Nellie Saunders, who was living in the same house, hastening to rescue the children was struck down and slain. Miss Lena Yellop, governess, was massacred while endeavoring to protect the baby. These four, viz: Mr. and Mrs. Stewart, Miss Nellie Saunders, and Miss Yellop were afterwards found nearly burned up. All that could be found of them were some charred bones. Miss Topsy Saunders who also lived here, ran out of the house and was at once killed. Herbert Stewart, six years old to a day, was cut or stabbed in five different places, either one of which would have caused death. He died the next day. Poor little fellow! with all these five mortal wounds, he pleaded for the life of his governess, whom he saw they were hacking. Mildred Stewart, aged twelve, received a very serious wound on her knee, being cut down to the joint. Baby Stewart, one year old, was saved by Miss Yellop but received a terrible blow over the right eye, a severe blow across the chest, and with some sharp pointed instrument, a thrust that punctured the skull just above the same eye and which penetrated to the brain.

Kathleen, aged eleven, who was out early gathering flowers for her little brother Herbert's birthday, was chased into the house, but escaped by crawling under

the bed, but not before she had been struck with many blows. She afterwards carried all the children to a place of safety. Evan Stewart, aged three, also hid under the bed and escaped with slight bruises. While this awful tragedy was taking place here others of the party attacked the house where some of the Zenana Mission ladies were staying, killing four of them and severely wounding one. The ladies killed at this spot were Miss Hessie Newcombe, thrown over a precipice; Miss Elsie Marshall, Miss Lucy Stewart, (no relation of Mr. Stewart), and Miss Annie Gordon. Miss Codrington was wounded, receiving transverse cuts across the forehead, nose, and another that nearly severed the lower jaw, together with other stabs about the body. She lived and was brought down to Foochow where she fully recovered.

The list of dead, wounded and escaped are as follows: The dead—Rev. R. W. Stewart, Mrs. Stewart, and Herbert Stewart, C. M. S.; Miss Lena Yellop, a nurse, Miss Nellie Saunders, Miss Topsy Saunders, Miss Elsie Marshall, Miss Lucy Stewart, Miss Annie Gordon, Miss Hessie Newcombe, Zenana Mission. The wounded—Miss Codrington, Zenana Mission; Mildred Stewart, Kathleen Stewart, Evan Stewart, Baby Stewart. Escaped—Rev. H. S. Phillips, C. M. S.; Miss Mabel C. Hartford, Methodist.

Miss Hartford, of the American Methodist Mission who was living in a native house owed her escape from death to her faithful Chinese servant. She was warned by this servant that the "vegetarians" had come and

that she had better run. She hastily dressed, and was no more than out of the house when she met a man who yelled,—“Here is another foreign woman.” At that he raised his trident spear and made a thrust at her chest. Taken by surprise, the blow was not so vigorous as it otherwise might have been had he actually known of her presence. She grabbed the spear and thus threw it away from her, and it just grazed her left ear. She fell down and then he began beating her with the handle of the spear. At this juncture the servant rushed in upon the scene and grappled with the fiend, and while the two were rolling over each other, Miss Hartford escaped and hid away in the brushwood until the bloody work was over. The servant escaped too, although severely beaten.

Miss Codrington probably owed her life to her presence of mind. These Zenana ladies rushed out of the house by the back windows when they heard the yelling, hoping in this way to be able to elude their enemies by hiding in the brushwood. They were no sooner out than they were immediately surrounded. Miss Codrington as soon as she was satisfied that no quarter was to be given shouted to the others: “Fall at the first blow, make no resistance.” She was struck in the head, as already told, and covering her face with her hands fell lying perfectly quiet, and afterwards became unconscious. Thinking their devilish work was done they left her where she had fallen, and she was afterwards found and ministered unto by loving and tender hands.

Amid the awful gloom of this terrible storm let me tell of one gleam of eternal brightness that for a moment flashed through the rifted clouds; it is this: While none of the natives of the mountain would raise a finger to help or save these defenceless women, and there were opportunities when they might have done so, an old man, probably a hearer only of the gospel, because no one seemed to know him, got down on his knees and fairly begged for the lives of the five ladies. More than one of the wretches were moved and seemed about to listen to him when the leader—he must have been the devil himself personified—came up and with unfurled banner yelled out: "You know your orders, kill!" And then they struck them down.

Rev. H. S. Phillips had a miraculous escape. He was living in a native house quite unbeknown to the wretches. He was aroused by the noise and started out to see what was going on. He soon discovered that the "Vegetarians" had come. Concealing himself behind some trees all he saw was the scoundrels carrying off loads of plunder. Seeing none of the missionaries about he supposed that they had all fled. Soon after he heard the retreat horn blown and then started out for the missionaries houses. One can only imagine what his feelings must have been when he discovered the real facts. He too would have been butchered had he been discovered. This was the fourth mob he had escaped. Afterward he and Miss Hartford set about to relieve the wounded. Dr. Gregory was immediately sent for, twelve miles away. He arrived at eight o'clock in the evening. What an anxious day it must have been. Then the

wounds were dressed, and the bodies prepared for the coffins, and the charred bones placed in boxes.

The next morning they endeavored to make a start for Chui-kau, a river town about thirty miles away, overland. Not a native would assist them. The magistrate, who had come up from Kucheng with Dr. Gregory, had to have a man beaten with forty stripes before one would move. After this assistance was secured, the party finally left Hwa-sang on Friday at 4 p.m. and arrived at Chui-kau the next morning at 8 a.m. They were accompanied by soldiers bearing torches, thus making the night journey possible. Herbert Stewart died on the way. His body was brought on in the chair. Arriving at Chui-kau Mr. Phillips telegraphed to Foochow for a launch to be sent up to bring them down the river—this place being about sixty miles north of Foochow. That dispatch was brought to our United States Consul, Col. Hixson, about three o'clock on Saturday afternoon, and without ceremony he immediately set out for the viceroy's house, and requested in forcible but polite terms that the launch be sent at once. On account of low water in the river it could not get away before ten p.m.—but it was made ready immediately. Two C. M. S. missionaries and Col. Hixson's brother accompanied the launch. Our Consul deserved much honor and praise from two worlds for his untiring energy in taking steps to rescue and to provide comfort for those who had escaped the massacre at Hwa-sang. He did not go to bed Saturday night, but was at work the whole night long.

Col. Hixson sent word up to Kuliang on Saturday afternoon, informing us that it was his desire to send relief up after the survivors and asked if any on the mountain would like to go along. He sent this invitation before Mr. Phillips's telegram had been received and before he knew where the survivors were. Seven of us started for Foochow at 7:30 p.m. and arrived there at about 11:30. The launch had left, as stated above, and under the circumstances no larger party than had gone on the launch was necessary. We remained over night, some at the consulate and others at the Methodist Mission houses.

At 1.30 p.m. Sunday, Aug. 4th, the wounded arrived in Foochow. It was a sad sight to behold them, and never were more cruel and inhuman blows inflicted. Do angels sometimes weep? Those wounds were enough to make angels weep. The little baby girl had one eye all mattered, a fractured skull, brain penetrated, a heavy blow extending across her breast. Oh, what brute could have done this? Mildred was crippled for life, but had a face wreathed with the sweetest smile I ever saw. Miss Codrington disfigured for life, slashed across forehead, nose, jaw and body, and yet so calm and patient. One would have supposed such an angry blast as struck her would have destroyed her. The other children were all black and blue with bruises. Were these men who did this? Whose faith must not stagger before such gigantic brutality? Not yet. So sure as the gospel is divine just so sure such as these can be saved. "To the uttermost!" declares both the efficiency and the abundance and the power of the gospel. Because

the gospel is divine and Christ is with us it must prevail. The blood of the martyrs is the seed of the church. And once more has that holy baptism fallen upon the Church of Christ in China. May rich blessings now be visited upon the church universal and Christ's kingdom be hastened forward. And to him be all the praise forever. Amen.

The dead bodies arrived at Foochow on Monday, Aug. 5th, and were buried on Tuesday morning at 5:30 o'clock. A beautiful monument of purest white Carrara marble, in the form of an angel, marks the place where they rest in peaceful sleep in the foreign cemetery at Foochow.

ADDITIONAL NOTES ON THE HISTORY OF AMOY.

The landing of the Dutch on these shores in 1604 aroused the strongest opposition in this port. So violent it became that Admiral Wybrand Warwyk was not able to maintain the position he had taken at the Pescadores, and accordingly was compelled to sail away.

Nearly twenty years passed ere the Dutch were again seen in these waters. For it was not until 1622 that a fleet of fourteen vessels from Batavia arrived at the Pescadores. Here they succeeded in some way, by making friends with the Chinese, in opening up trade with the mainland, and at the same time built a factory at this port of Amoy, the walls of which still stand "Northward of the Amoy Dock." But all trade and other commercial relations ended abruptly with their expulsion from Formosa in 1662.*

"The Dutch not only traded with the Chinese and Japanese from Formosa, but also sent their ships to China and Japan to deal directly. Peter Nuits, the Dutch Governor, in his report of trade,

*Native Customs, Quinquennial Reports and Returns, 1902-06. A Descriptive and Historical, and Statistical Account of the Treaty Port of Amoy. By C. A. V. Bowra, Esq., Commissioner at Amoy 1905-1908.

stated that silver was sent by junks from Taiwan (Formosa) to the mainland city of Amoy, sometimes to be given to merchants who remitted it to their agents residing there; sometimes to be given to the merchants who were to provide merchandise for the markets of Japan, India, and Europe. This could only be done with the connivance of the Governor of Foochow, and was very advantageous, for goods could thus be obtained so as to allow a greater profit than those delivered at Taiwan by Chinese compradores. Also when the time arrived for the departure from Taiwan, if their cargoes were not complete, they were sent across to China by stealth, where they were filled up with goods, which were brought on board in great quantities and at a cheaper rate than they could be bought in Taiwan, the difference in the price of silk alone being some eight or ten taels per picul. If time allowed, these vessels returned to Taiwan, otherwise they were sent direct to their destinations. The principal exports were raw silk and sugar to Japan,—the amount of the latter being as much as 80,000 piculs in one year; silk piece goods, porcelain, and gold to Batavia, while paper, spices, amber, tin, lead, and cotton were imported to Formosa, and, with the addition of Formosan products such as sugar, rice, rattans, deer-skins, deer-horns, and drugs, were exported to China."*

*Davidson: *Island of Formosa*. Quoted from *Quinquennial Reports*, etc.

After the Dutch had been driven out of Formosa (1662) the East India Company took the opportunity, and succeeded in opening up trade with the "King of Taiwan." They also built a factory at Amoy, which proved a fairly good investment.

The English vessel that arrived in Amoy in 1670 (June 23rd) was the "Bantam Pink" accompanied by the sloop "Pearl." "The trade in Amoy was more successful than at Zealandia (Formosa), and a small vessel was sent there in 1677, which brought back a favorable report. In 1676 the investment for these two places were \$30,000 in bullion and \$20,000 in goods. The returns were chiefly in silk goods, etc. The trade was continued for several years, apparently with considerable profit, tho the Manchus continually increased the restrictions under which it labored. In 1681 the company ordered their factories in Amoy and Formosa to be withdrawn, and established them at Canton and Foochow, but in 1685 trade was renewed at Amoy. In 1701 the investment for Amoy was £34,000. In 1734 only one English ship came to Canton, and one was sent to Amoy, but the extortions were greater there than at the other port, whereupon the latter vessel withdrew The "Harwicke" was sent to Amoy in 1744 and obliged to return without a cargo."*

*Williams Middle Kingdom. Vol. II, Page 445.

The only local records of these early traders are the tombstones on Kolongsu which mark their last resting place. (See page 10.) Even tradition has failed to leave any trace of the site of the English factory.

About 1730 foreign trade became almost, if not entirely, centered at Canton "and only Spanish ships were permitted to trade at Amoy. But trade no doubt went on intermittently and clandestinely, and at the beginning of the nineteenth century received an impetus from the sudden growth of the opium traffic. Matters were not on a regular basis however until the whole question of foreign trade in China came to a head in the so-called Opium War of 1841, in which Amoy soon figured as a scene of hostility." *

This final act in the drama, that had been played for three hundred years, occurred when the British fleet arrived in the harbor of Amoy in Aug. 1841. (See page 15.) That fleet † was composed of the following vessels :—

Bentinch.	Blenheim.	Druid.
Queen.	Marion.	Cruizer.
Phlegethon.	Nemesis.	Algerine.
Columbine.	Modeste.	Pylades.
Wellesey.	Sesostris.	Blonde.

*Mayer : Treaty Ports, China and Japan. Quoted from Quinquennial Reports, etc.

†Chinese Repository. Vol. X. Page 524.

There were also twenty-one transports. Seven of these carried a detachment of the 49th and the whole of the 18th regiments, eight others carried a detachment of the 26th, and the 55th entire with the Engineers and Artillery, the remaining six carried provisions.

Seventy years have passed since that epoch-making event. Great changes have been wrought in this empire. China has by no means been the loser. Indeed she has gained much of inestimable value by throwing open her doors to western commerce, education, and Christianity.

“On the 13th of March 1865 the British Consul, Mr. W. H. Peddar, accompanied by Mr. Douglas, a missionary (E. P. M.), and a store-keeper in Amoy, left in the gunboat “Fisher” to visit the rebels (Taipings) at Chiang-chow (Chiang-chiu). They were hospitably entertained by the rebel leaders, and found five or six foreigners serving in prominent positions among them under the immediate control of one Rhody, late Colonel and Adjutant General in Colonel Gordon’s force. The party brought back with them as a guest, and returned afterwards safely to Chiang-chow, one of the leading rebel chieftains. This worthy was treated with high distinction and entertained on H. M. S. “Pelorue,” on which vessel the visitor, who went on board to see him, recognized in the distinguished guest his former chair coolie in Hongkong.”

LIGHTHOUSES.

In addition to the lighthouses already mentioned, there are two others that mark the approach to Amoy.

(1) First, there is Dodd Island Light about twenty-six miles to the north; and (2) second, Chapel Island Light about twenty miles southward. Taitan and Chhi-su guard the entrance to the harbor.

TIDES AT AMOY.

The tides rise and fall from sixteen to eighteen feet. At times, especially when a heavy northeast gale is blowing, they rise even higher. The highest point reached has been twenty-five feet.

THE VISIT OF THE AMERICAN BATTLESHIP FLEET.

On December 16th, 1907, one of the finest, best equipped, and largest battleship fleets that had ever been assembled in American waters, left Hampton Roads, Va., U. S. A., on its memorable world-wide cruise, which has evoked universal admiration and applause.

The fleet was composed of the following vessels:—Connecticut (Flagship, Rear Admiral R. D. Evans), Kansas, Vermont, Louisiana, Georgia, New Jersey, Rhode Island, Virginia, Minnesota, Ohio, Missouri, Maine, Alabama, Illinois, Kearsage and Kentucky.

Early in February these ships passed from ocean to ocean thru the famous Straits of Magellan in perfect safety, and so on up to San Francisco, where the fleet arrived about the middle of March after having completed one of the longest voyages ever made by a battleship fleet. And inasmuch as this was accomplished without a serious mishap throughout the entire voyage, and with the vessels apparently in as good condition as when they left the eastern shores of America, it speaks volumes of praise to the officers who commanded them and to the country that produced them.

It is not our purpose to follow this entire fleet on its journey of visitation of peace to Honolulu,

Australia, Manila, and Japan, where warmest welcomes were extended in unstinted measure to officers and men in a manner never before witnessed, but to confine ourselves to that part of the fleet that gave us the pleasure of its company at Amoy from the 30th of October till the 5th of November, 1908.

This part of the fleet was composed of the third and fourth divisions of the second squadron, viz :—

Rear Admiral William H. Emory, U. S. Navy,
Commanding Second Squadron and Third Division.

Louisiana (Flagship)	Capt. Kossuth Niles, Commanding.	16000 tons'
Virginia	Capt. Alex. Sharp, Commanding.	14948 "
Missouri	Capt. R. M. Doyle, Commanding.	12500 "
Ohio	Capt. T. B. Howard, Commanding.	12500 "

Rear Admiral Seaton Schroeder, U. S. Navy,
Commander, Fourth Division.

Wisconsin (Flagship)	Capt. F. E. Beatty, Commanding.	11552 tons.
Kearsage.	Capt. Hamilton Hutchins, Commanding.	11525 "
Kentucky.	Capt. W. C. Cowles, Commanding.	11525 "
Illinois.	Capt. J. M. Bowyer, Commanding	11525 "

The fleet reached Amoy on Friday morning about 9 o'clock, Oct. 30th, a day later than at first announced because of bad weather experienced on the way from Manila to Japan. The ships were soon anchored in double line in the outer harbor, taking up their position in the order indicated. Just beyond them, as a guard of honor, lay the Chinese cruisers: Hai-chi, Hai-yung, Hai-shen, Hai-chew, Fei-ying and Tung-chi; the gunboats: Yuen-kai Fuh-an, and the Revenue cutter Ping-ching, under command of Amiral Sah.

The U. S. N. collier "Alexandra" and the Supply Ship "Colgoa" were here when the fleet arrived to furnish coal and provisions.

Each one of the American battleships carried from seven to nine hundred men, making a total of something like seven thousand officers and Blue Jackets, a large number to be entertained at such a small place as Amoy. Be it said to her praise every demand was fully met, and a program most admirably arranged was carried out to a most happy and successful termination. That all the efforts made to entertain the fleet were appreciated was evident on all sides.

The personnel of the fleet was of high order, and those who had the arrangements in hand, must have surely felt that the time and expense and trouble expended had not been in vain. Every place this fleet visited, most excellent impressions were made by their presence. And it is not too much to say that the standing of the United States Navy has gained a place in the estimation of the nations of the world, particularly this part of it, never before realized.

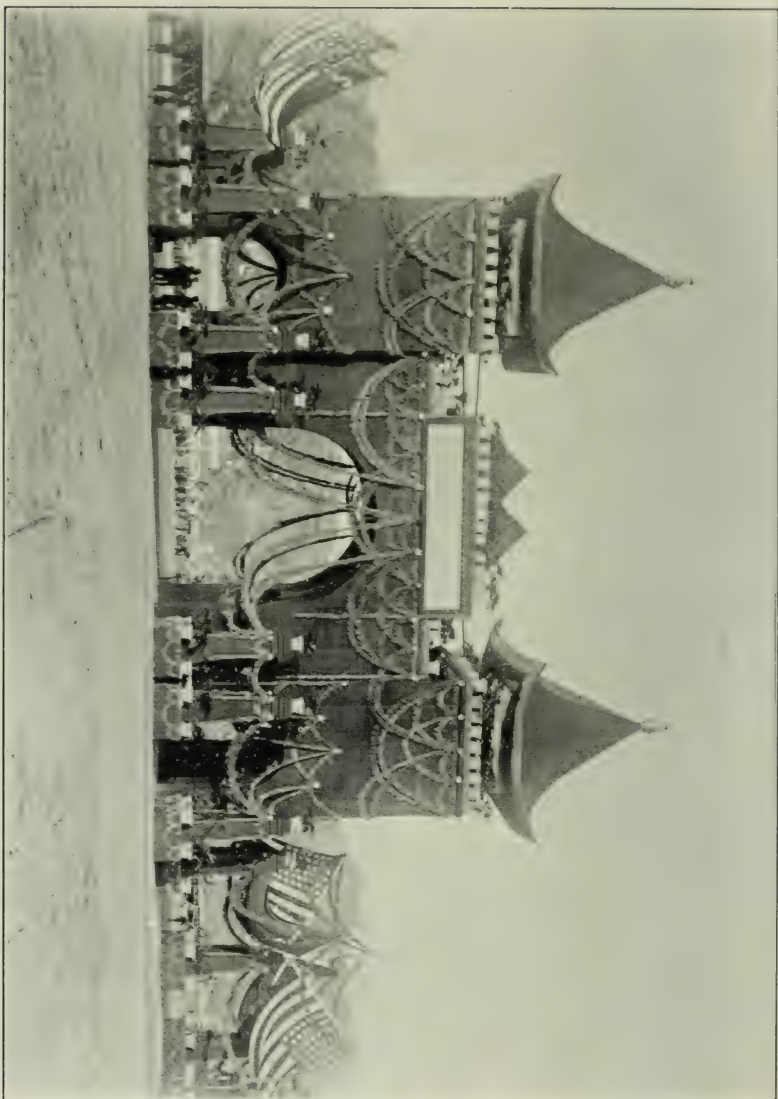
Just why Amoy was chosen for this high honor by the Imperial Government of China to entertain this fleet was not announced. Quite likely it was because of the splendid harbor accommodation which this place affords. Certainly none better or more commodious could have been selected.

That the Chinese as a nation took the keenest interest in this whole-hearted demonstration of good will and good feeling towards the United States of America, and intended that the reception should be a national and not a local affair, was not alone manifested by the magnificent money appropriation, but by the men who were sent here as representatives of the Imperial Government to receive and entertain the fleet. The following is a list of these high dignitaries:

1. His Imperial Highness Prince Yu Lang.
2. His Excellency Sung Shou, Viceroy of the Min-Che Provinces.
3. His Excellency Liang Tun Yen, Vice-President of the Foreign Board, Peking.
4. Rear Admiral Sah Ting Min, I. C. N., Commander Pei-yang and Nan-yang Squadrons.
5. Major General Hung Yung An, I. C. A., in command of Fukien Division.
6. His Excellency Shang Ch'i Hen, Provincial Treasurer, Fukien.
7. General Sung Tao Jin, in Command of Tenth Division I. C. A.
8. Honorable Ch'ien Yu Taotai and special Commissioner appointed by the Foreign Board, Peking.
9. Honorable Dr. George Mark, Graduate of Tientsin Medical School (Mai Hsin Ch'ien) Taotai and special Commissioner appointed by the Foreign Board, Peking.



HIS HIGHNESS PRINCE YU IANG



WELCOME ARCHES.

10. Honorable Liu Ching Fen, Taotai, Amoy.
11. Honorable Chen Sh'i Chu, of the Staff of H. I. H. Prince Lang.
12. Honorable Tang Kuo An, Interpreter to H. I. H. Prince Lang.
13. Honorable Taotai Tso, commissioned by His Excellency Tuan Fong, Viceroy, Liang-Kiang Provinces.
14. Honorable Taotai Li, commissioned by His Excellency Tuan Fong, Viceroy, Liang-Kiang Provinces.
15. Honorable Taotai Wong, commissioned by His Excellency Tuan Fong, Viceroy, Liang-Kiang Provinces.
16. Honorable Lu Ching Ko, Taotai.
17. Colonel Hsieh Tang Fu, I. C. A., Amoy.
18. Honorable Kuan Yuan Shan, Taotai, Staff of H. E. Sung, Viceroy of Min-Che Provinces.
19. Honorable Cheng Hung Shou, Prefect and Superintendent Likin Office, Amoy.
20. Honorable Lai Hui Huan, Prefect and Director, Military Police, Foochow.
21. Honorable Ch'en Lu I, Sub-Prefect and Acting Marine Sub-Prefect of Foochow.
22. Honorable Niu Ch'ing Fan, Acting Sub-Prefect of Amoy.
23. Honorable Chih Heng Kung, Sub-Prefect, Staff H. E. Sung Chou, Viceroy of Min-Che Provinces.

24. Honorable Weng Li Te, Sub-Prefect and Director of Native Customs.

25. Honorable Tung Ting Jui, Sub-Prefect and Magistrate of the Mixed Court, Kolongsu.

26. Honorable I Chien, Magistrate of Tong-an District.

27. Honorable Wu Ch'i Chun, Circuit Judge of Amoy.

For months before the arrival of the Fleet preparations were begun and carried out on a grand scale to give a fitting welcome to the distinguished guests of the U. S. Navy. For this purpose the Chinese government expended something like a million dollars. That all the plans were successfully consummated was due in a large measure to the executive ability of Commissioner Dr. George Mark. His indefatigable and untiring energy, and his power of grasping and mastering details, so necessary under such circumstances, wrought wonders in spite of some very unexpected difficulties. To our American Consul, Honorable Julien H. Arnold, much credit and praise is also due. He gave a great deal of time, thought and counsel to the work of preparation, and in getting out the beautiful Souvenir Programs, and to other features of the entertainment innumerable. His was no light task, but it was performed with commendable dignity, and satisfaction.

The Parade Ground over on the Amoy side, covering several acres, near Lam-pho-to temple was

selected for the place of receiving the officers and men of the Fleet. Here some fifteen buildings and arches were constructed in the form of a circle. These with their gorgeous decorations of more than ten thousand flags, and flowers, and electricity by night, made a picture that beggars description. Among these buildings was one large pavilion two hundred feet in length, and one hundred feet in width, where the public receptions, dinners, and other entertainments for the officers of the fleet took place. The interior of this palatial edifice was most profusely decorated. Five thousand taels worth of China's choicest silk gracefully festooned the ceiling. Flowers and plants, dwarfed trees and other trees trained in fantastic shapes, some representing flower-boats, deer, men, and pagodas were placed all around this room. Some of these plants were over three hundred years old and were valued at fifty thousand taels. One end of the room was richly furnished with beautiful inlaid black wood tables and chairs, resplendent silk hangings and screens, etc. The whole effect was exceedingly rich and elegant.

There were ten buildings (made of bamboo and matting), each with table accommodations for three hundred and fifty men where tiffin and dinner were served to the men of the fleet. Usually about three thousand were allowed ashore each day. This number therefore were given *free of all charge* first-class meals at midday and at seven o'clock in the evening

In passing it may be said that free beer was also served to the men but it is a great compliment to the U. S. Navy that the privilege was accepted by only a very few. That there may have been intoxication cannot be doubted, nevertheless it is the testimony of one and all that the number of intoxicated men was noticeably small. When out of three thousand men on shore at one time, and in one place, the writer sees not a single drunken man, and others have the same experience, it is most remarkable and worthy of highest praise.

Perhaps there was a reason for this. We can not say that the reason we have in mind was the only reason, but we will all admit that it must have been contributory at least. We refer to the excellent work done by the Y. M. C. A., which was highly spoken of on all sides and especially by the Prince* and other officials who represented the Imperial government.

The undertaking of such a work among the men of the fleet was early taken into consideration by the missionaries of the port, and also by the American Consul. A Committee was appointed, and plans for looking after this important part of the entertainment were made. The Secretaries of the Y. M. C. A. at Shanghai and Foochow were written to, and as a result the Rev. W. L. Beard came down to take charge of the whole affair. He conducted the work splendidly, and made a grand success of it in every way. He was however ably

* See Pages 247 and 259.

assisted by the local committee, and by others who gave their entire time. In addition there were over a hundred students from the two Anglo-Chinese Colleges of this place who acted as guides, interpreters, and assistants in other matters.

To the credit of the Imperial government, and to Dr. Mark particularly, it should be stated here, that \$2,000 Mex. was appropriated out of the general funds for purchasing furniture and all necessary materials for the equipment of the Y. M. C. A. building. In this building, or tent as it was called, there were tables and chairs and writing paper and envelopes in abundance. Very rarely were these tables empty, and it was a grand sight to see so many Jack tars writing letters and postcards by the hundreds to the loved ones in the homeland. And who can say what comfort and joy those messages brought, as the fathers and mothers read at the top of the missive: "Y.M.C.A. Headquarters, American Fleet, Amoy." They would realize at least that the writer was in a good place and being looked after with tenderest solicitude. In this same tent there was a piano, easy reclining chairs, sofas, the latest papers obtainable; a counter covered with postcards and souvenirs for sale; a branch post-office of the Imperial Chinese Post Office, and a money Exchange where the men might obtain good money at a fair rate of exchange. 40,000 post cards and \$4000 worth of postage stamps were purchased. Thousands visited this tent daily. The work of the Y. M. C. A. was one

of the most pronounced features of the whole entertainment, as everything was done to make the visit of the men of the fleet both profitable and pleasurable. It afforded a rest place in the best possible environments, which could not be obtained elsewhere on the grounds. Of course this was its purpose, and it fulfilled it admirably. Unfortunately the tent caught fire from the fireworks on Tuesday evening and was destroyed. Quarters were at once provided elsewhere. The loss was small beyond the looting that occurred.

On Sunday afternoon a delightful song service was held, with some telling brief addresses. Three or four hundred men were present. All entered most heartily into the service, and evidently enjoyed it fully. That this work contributed largely to bringing about the good conduct of the men there can be no doubt. That it was appreciated is clearly shown by the following letter which was received on the day before the fleet left.

Amoy, Nov. 4th, 1908.

To the Y. M. C. A. Committee.

Sirs:—

I believe that in writing this note to express my appreciation of your efforts to make our stay here profitable as well as pleasurable I express the feeling of the majority of the Fleet. And I desire to thank you one and all for the efforts put forth and the conveniences provided for our use. In religious matters sailors are not demonstrative, as in football for instance, but we all respect religion and those who try to live it. And we have only expressions of gratitude for the Y. M. C. A., who have done all possible to help us in all ports visited. May your work prosper and may Jesus bless your efforts for His cause.

(Signed) Fireman, U. S. Navy.

Prince Yu Lang, Dr. Mark, and the other officials spoke only words of highest praise and appreciation of the work done by the Y. M. C. A. Further appreciation was shown by the presentation of the piano, which had been purchased new in Shanghai for the occasion, to the local branch of the Y. M. C. A. at Foochow, of which Mr. Beard is Secretary.

Other features of the Y. M. C. A. work were parties of missionaries visiting the ships at night either to hold song services or to give magic lantern or other lectures. These entertainments were greatly enjoyed.

At the entrance of the grounds and elsewhere there were lofty towers; one was 100 feet high by 175 feet wide handsomely decorated with bunting and the flags of the two nations. At night these towers and other buildings were illuminated with thousands of colored electric lights in yellow, red, white and blue. These illuminations, with the ships in the harbor, which were always illuminated from seven till ten P. M., afforded a sight of magnificent splendor, which could only be fully appreciated by being seen.

In the center of the circular chain of buildings,—nearest the pavilion and the grandstand, were the football and baseball fields, and fields for other sports. A good wide road led from the jetty (wharf) to the grounds and on up to Lam-pho-to temple. Carriages and horses were brought from Shanghai. Transportation was free to the visitors.

The entire length of this road was lighted by electricity at night.

On the 15th of October a most distressing calamity befell the work of preparation, as on that date the worst storm that Amoy has experienced in twenty years broke over this place and vicinity, leaving many ruined houses and much desolation in its path. All the buildings, excepting the pavilion, which had occupied weeks in constructing, were completely demolished and levelled to the ground in shapeless masses of ruins, while the whole place was flooded with water six feet deep. The electric plant was consequently put out of commission, and at one time it looked as tho there would be no illumination by electricity. All the dynamos had to be unwound and rewound before they could be made to work. Fortunately the German Crusier "Niobe" was in port with some expert electricians on board who assisted in straightening matters out. With this assistance everything connected with the plant was placed in working order a day before the fleet arrived. Dr. Mark, who had full charge of these preparations, and his assistants, showed some good old Anglo-Saxon pluck by setting to work at once restoring the ruins, tho less than two weeks intervened before the date of the arrival of the ships. It meant a great deal of hustling, which is no easy matter to secure in the East. Fortunately it is possible to secure numbers of workers if not a vast amount of

hustling. So the force was doubled, more material secured, and the work rushed night and day, and by the time the fleet arrived all was ready. This catastrophe cost the government about \$200,000 Mex.

Those who knew the port wondered how Dr. Mark could make such suitable arrangements. The beauty, grandeur, and completeness surpassed all expectations. The comfort of the officers and men were complete in every detail. It was remarked, that frequently in other places where the fleet had visited, a man would willingly give up his opportunity of going ashore to some one else who was more desirous to do so than himself, but here no one was willing to miss the opportunity of going ashore. This was probably due to the fact that the Reception Committee took it in hand to make arrangements for the comfort and pleasure of the enlisted men of the fleet as well as for the officers. This was a marked and most pleasing feature of the visit and it was fully appreciated.

Program of Entertainment.

Friday October 30. Arrival of Battleship Fleet. Exchange of Official Visits.

7.00 P. M. Chinese Dinner at Reception Hall to Officers of Fleet by Imperial Chinese Commissioners.

7.00 P. M. Dinner to men of Fleet on Parade Grounds, in the buildings reserved for them.

Saturday October 31 3000 men entertained ashore.

9.30 A. M. Football game. Louisiana vs. Kentucky. Louisiana won, 6-0

12.00 M. Luncheon on U. S. Flagship Louisiana to Imperial Chinese Commissioners and Chinese Reception Committee by Rear Admiral W. H. Emory, U. S. N.

12.30 Luncheon to officers and men on the Parade Grounds.

2.00-5.00 P. M. General Reception on board U. S. A. Flagship Louisiana.

2.30 P. M. Baseball. Kentucky *vs.* Virginia. Kentucky won, 9-8

6.00 P. M. Boxing contests on Parade Grounds.

7.00 P. M. Chinese dinner and entertainment for officers and men.

Sunday November 1. No Official program.

At noon luncheon served ashore for officers and men.

At 2 P. M. A song service held in the Y. M. C. A. tent.

At 4 P. M. Tea served at Lam-pho-to temple.

Monday November 2. 3000 men entertained ashore.

9. 30 A. M. Football game (Semi-final). Virginia *vs.* Ohio. Virginia won, 22-0

12.00 M. Reception to Officers and Chinese Officials at the Foreign Club, Kolongsu, by Amoy foreign community.

1.00 P. M. Luncheon at Foreign Club.

12.30 M. Luncheon to men on Parade Grounds.

2. 30 P. M. Baseball game on Parade Grounds. Louisiana *vs.* Wisconsin. Louisiana won. 14-4

3.00 Tennis and sports on the Public Recreation Grounds, Kolongsu, for entertainment of Officers and Chinese Officials.

5.00 P. M. Ladies of foreign community "At Home" on Public Recreation Grounds, Kolongsu.

6.00 P. M. Boxing contests on Parade Grounds.

7.00 P. M. Dinner and Chinese Theatricals on Parade Ground at Reception Hall.

8. P. M. Dinner at American Consulate to Imperial Chinese Commissioners, Chinese Reception Committee, and Officers in Command of the Fleet.

9.00 P. M. Dance at Foreign Club, Kolongsu, to Officers and ladies, to be followed by supper and display of fireworks.

Tuesday November 3. Her Majesty, the Empress-Dowager's birthday anniversary. 3000 men entertained ashore.

9. 30 A. M. Boat Races. Won by Louisiana.

11.30-12.30. Reception by Chinese Officials at Reception Hall.

1.00 P. M. Luncheon at Reception Hall, to Officers and Foreign Consuls by Chinese Local Officials, Gentry and Chamber of Commerce.

1.00 P. M. Luncheon to men on Parade Grounds.

2.30 P. M. Field Sports.

7.00 P. M. Dinner to officers, men, and foreign community in Reception Hall.

9.30 P. M. Grand display of fireworks.

Wednesday November 4. 3000 men entertained ashore.

9.30. A. M. Final football game. Virginia *vs.* Louisiana. Virginia won, 11-0.

12. M. Presentation of prizes in Boat Races by Rear Admiral C. P. Sah, I. C. N.

12.30 P. M. Luncheon to officers and men on Parade Ground.

2.00 P. M. Final baseball game. Kentucky *vs.* Louisiana. Kentucky won, 6-4.

5.00 P. M. Presentation of Football, Baseball, and Field Sports prizes by His Excellency Viceroy Sang Shou.

7.00 P. M. Dinner and entertainment to Commanding Officers and Midshipmen in Reception Hall.

7.00 P. M. Dinner for men on Parade Ground.

Thursday November 5. 8. A. M. The Battleship Fleet departed.

That the foreign residents at this port took a very keen interest in the visit and entertainment of the fleet was evidenced by their liberal donation of \$3,000 Mex. for this purpose, and by the prominent position their share in the Reception occupied on the Program.

To carry out the wishes of the Community the following large committee was appointed :

L. I. Thomas, *Chairman*, C. Berkeley Mitchell, *Secretary*, W. H. Wallace, G. W. Barton, W. H. Howard, W. Kruse, C. Lee, W. Wilson, L. Giles, E. Wiley, J. S. Fenwick, J. P. Morley, D. M. Michle, G. F. Haslam, G. M. Wales, P. W. Pitcher.

The Committee arranged for the following entertainment on Monday, November 2nd, 1908.

12. M. Reception for Officers of the Fleet at the Foreign Club, Kolongsu.
1. P. M. Cold Tiffin at the Club. The Consular body acting as host.
3. P. M. Kolongsu Residents "At Home" on the Recreation Grounds. Tennis. Gymkhana. Light Refreshments.
9. P. M. Reception for the Officers of the Fleet at the Club. Dance. Fireworks. Supper.

Unfortunately rain prevented the carrying out of the program in regard to the sports on the Recreation Grounds, but otherwise the entertainment was most successful.

The Virginia Football Team, and the Kentucky Baseball Team won the two largest prizes, viz., beautiful golden cups valued at \$2,500 Mex. apiece. Besides these and the numerous prizes given out to the winners in other sports, each Admiral was presented with a set of inlaid blackwood furniture (tables and chairs), and four cases of pumeloes, brought from a village above Po-lam

whose only tax is pumeloes for the Emperor's table; each Captain a set of inlaid blackwood furniture; each flag-officer with silk embroidery and furniture; each wardroom mess with forty cases of pumeloes. Admiral Sperry was remembered by being presented, through his officers, with silk embroidery and a porcelain image of Buddha.

It is not to be wondered at that such a notable occurrence as this was, should attract not a few bad characters to this port, such as pickpockets, thieves, agitators and enemies of the government to watch out for the smallest opportunity to arouse the passions of men of the same stamp, or to create some disturbance to embarrass the officials. Precautionary measures of the strictest order were adopted in order to frustrate any such evil designs. Every householder was obliged to report the name, residence, and time of arrival of every visitor, while all questionable persons were at once deported. No strangers were allowed on the Parade Grounds, and all admission was by card obtained from the Taotai through the respective Consul. While this may have proved embarrassing in some instances, yet it seemed necessary from the standpoint of those in charge of the reception.

General Soon brought down, 1,500 well drilled soldiers and 200 cadets from Foochow, and with these a strong guard was thrown around the Parade Grounds. Whether there was any real cause for all this precaution may never be known.

It was also deemed necessary by those in authority to place certain restrictions upon the men of the ships in regard to shore privileges. In view of the fact that this port had but recently been officially declared free from plague and cholera, the latter having been epidemic during the summer, thro the advice of the senior medical officer of the ships, orders were issued forbidding the men landing elsewhere than on the Parade Grounds, the place of entertainment. Hence no sailors were allowed on Kolongsu or in the native city of Amoy. This was not only a great disappointment to the visitors but to many storekeepers who had rented shops and made preparations for a big business.

The reason given for these orders was a precautionary measure against sickness as contained in the following communication which was forwarded to the Kolongsu Municipal Council.

Making passage to Amoy, China.

October 28th, 1908

Sir :—

1. As I am informed that both cholera and plague have been epidemic at Amoy as late as September 16th, 1908, on advice of the Senior Medical Officer of the Squadron, I have issued an order allowing no enlisted man liberty in the Chinese City or in the European Settlement on the island of Kolongsu. This order is imperative to eliminate any possible source of infection.

2. In connection with this, it is requested that you issue the necessary instructions to your force, to the effect that any enlisted men found on the island of Kolongsu are to be at once apprehended, and the Commanding Officer of the vessel to

which the man or men belong at once notified of the fact. The Commanding Officers of the vessels of the Second Squadron have full instructions in the matter.

3. Men on shore duty, such as stewards, mail orderlies, etc., will be furnished with proper passes, and please allow them to pass unmolested.

Thanking you for your co-operation in this matter, I have the honor to be

Sincerely yours,

C. Berkeley Mitchell,	(Signed.) W. H. Emory,
Superintendent of Police	Rear Admiral U. S. Navy
International Settlement	Commanding Second Squadron
of Kolongsu,	United States Atlantic Fleet.
Amoy, China.	

On Thursday morning, Nov. 5th, punctually at eight o'clock, the fleet began preparations for departure. The ships, led by the "Fei-ying" were soon in line steaming away southward. The nearby hills were thronged with people all anxious to join in bidding the visitors a hearty farewell. The demonstration was a rousing one, in marked contrast with that shown on their arrival, when much apathy was manifest. Europeans and other nationals too were more or less distrustful of so many sailors being landed, but before they left only words of commendation and praise were heard. This was due to the appearance and good conduct of the men, who, instead of spending their time carousing and drinking, were found buying presents or occupied in the Y. M. C. A. tent writing letters home to their mothers, sisters and sweethearts. Chinese Admiral Sah uttered these words in praise of the men: "The men of the fleet, whether in

sport or otherwise, have shown a most praiseworthy *esprit de corps*, and their conduct has been exemplary in every respect." This was the reason for their changed attitude as witnessed in the demonstrations when they were bidden farewell.

Salutes were exchanged by the forts and the ships, while the firing of crackers continued for an hour. Three rousing cheers were given by the crew of each ship as it glided into position. From the flagstaff in the fort floated proudly the Stars and Stripes.

At the farewell dinner given on Wednesday evening to the Commanding Officers and Midshipmen Rear Admiral Emory in responding to a toast said in part: "The fleet has everywhere received a most friendly reception, but nowhere more friendly than in China. The men have greatly appreciated the attention shown them, which has been greater here than elsewhere, with the possible exception of Australia where the people were of the same race. All officers and men feel highly honored by the entertainments presided over by His Imperial Highness, Prince Yu, and have been deeply impressed by his personal interest in every detail, and presence at all functions."

It may be too early to speak of the real significance of this visit. That there was a certain commercial and educative value attached to it, not to be fully comprehended at this moment, we believe will be admitted by all. Prince Yu was

deeply impressed, at the same time showing a very alert mind, when he gave utterance to these words after the fleet had left: "I have been deeply impressed with the size and construction of modern warships, with their powerful mechanism and guns, and with the great progress naval construction has achieved. Three years ago I visited Japan but was not afforded an opportunity of visiting a modern battleship. I am surprised to learn that such seemingly perfect ships will in a few years be obsolete." He was "deeply impressed with the authority, the discipline, and splendid conduct of the men." In making a contrast between the two Admirals he referred to the "cordiality and politeness" of Rear Admiral Emory, but to "the solidity and reserve" of Rear Admiral Schroeder, whom he also characterized as "a man of few words but of great depth." Those who know the man say this is a fair estimation.

First of all the reception was a whole-hearted expression of the Chinese government to the government of the United States of America on account of the return of ten or twelve millions dollars gold of the Boxer Indemnity to which it had discovered it was not entitled. By these various receptions, functions and entertainments, the representative men of the nation, and in behalf of the nation (tho the people at large may have been only onlookers) endeavored to show their appreciation of this evident desire on the

part of the United States of exercising the principle of the square deal, "fairness and honesty in financial transactions."

But, in the second place, there was more in it than this gracious act of cordial hospitality, nor will the advantages be all on one side. China is bound to emerge from this brief episode in her history in a new light. It will do much to place her on a higher social and political equality than she has ever before occupied,—not only with the United States but with the entire world. But still more vital, we believe the chain of peace, good-will, and universal brotherhood has been more firmly, and more strongly forged together. This evidently was in the Prince's mind when he said: "Altho no definite diplomatic results of the visit need be expected," he "hoped for a better understanding between the two great powers, and for the elimination of racial differences!" We believe that very end will be accomplished, and the final removal of many prejudices that now prevail at home.

What effect the visit will have on the commercial relations of the two countries it is too early to prognosticate. Undoubtedly it will mark the beginning of a new era, and one which will be watched with keenest interest by all the Great Powers of the world. As the North China Herald remarks: "Where the United States lead the other nations will follow."

Now it may be asked : But what effect will it all have on the progress of Christianity and the cause of Missions in this Empire? Will it have any? We believe it will. We are at least pleased to think that the visit of this fleet bears a lesson with it which will not be lost. In the first place there is the nation represented, the man behind the gun, doing the fair thing. Then there was the deportment of the men, men representing a Christian nation, men who won the respect of the Chinese and all nationals residing here. And finally there was the good work fostered and accomplished by the Y. M. C. A., a powerful exponent of all that Christianity and Christian Missions stand for. All these factors must have made a profound impression and are bound to have lasting results.

A later token of appreciation of the services rendered by the Young Men's Christian Association is the following letter forwarded to the Y. M. C. A., upon the arrival of the Prince in Shanghai.

SHANGHAI, November 9th., 1908.

To the General Committee, Y.M.C.A.

Gentlemen :—

I am instructed by H. I. H. Prince Yu Lang to convey to you his deep sense of appreciation of the services rendered by the Y.M.C.A. in the reception and entertainment of the American Fleet at Amoy. His Imperial Highness desires to state that the gratifying success of the entertainment of the men of the Fleet was in great part due to the energetic assistance given by the Y.M.C.A. for which he feels under deep obligation. With kind regards,

Sincerely yours,

(Signed) TONG KAI-SON,

Secretary of Commission for
Reception of the American Fleet.

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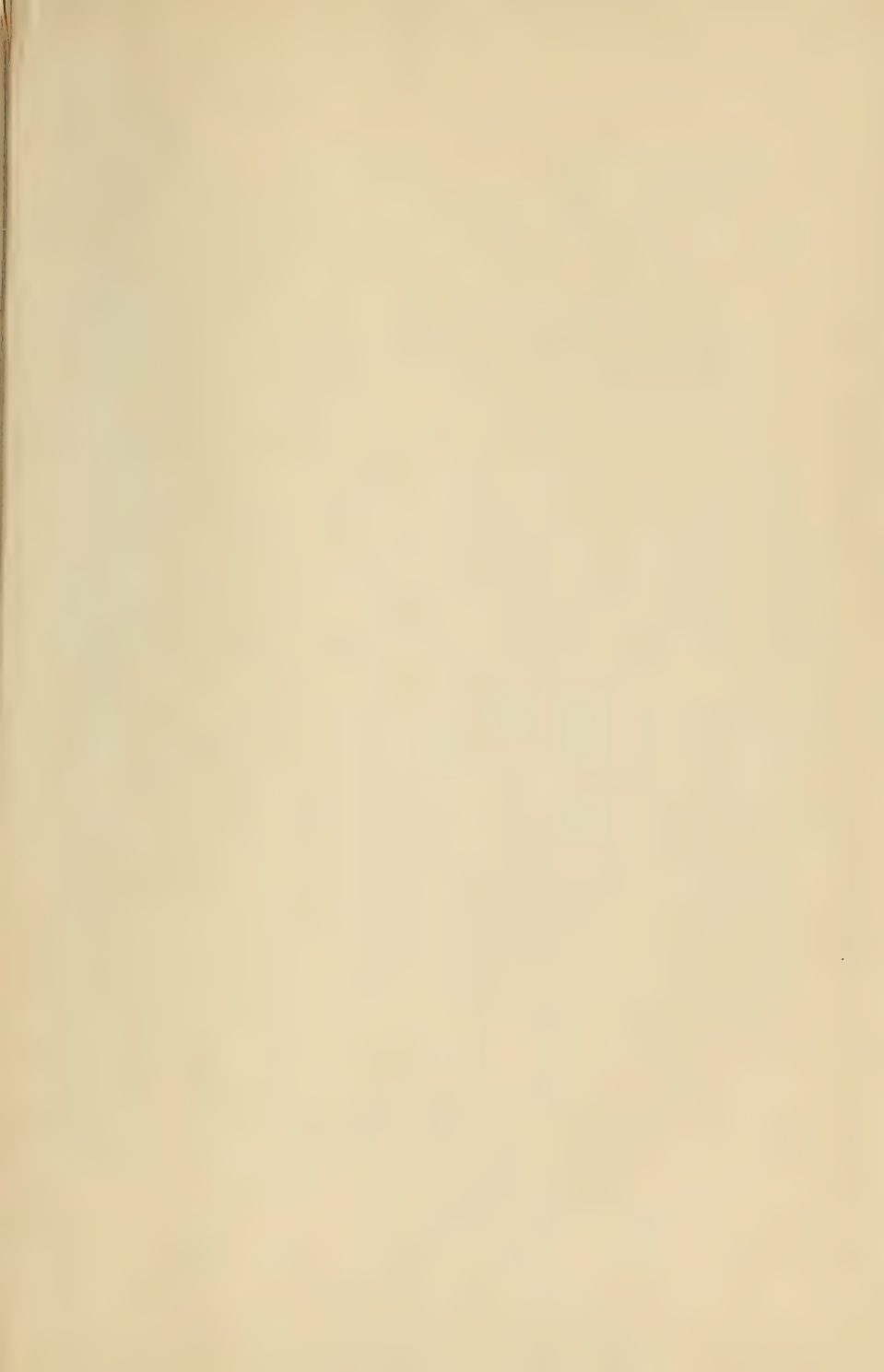
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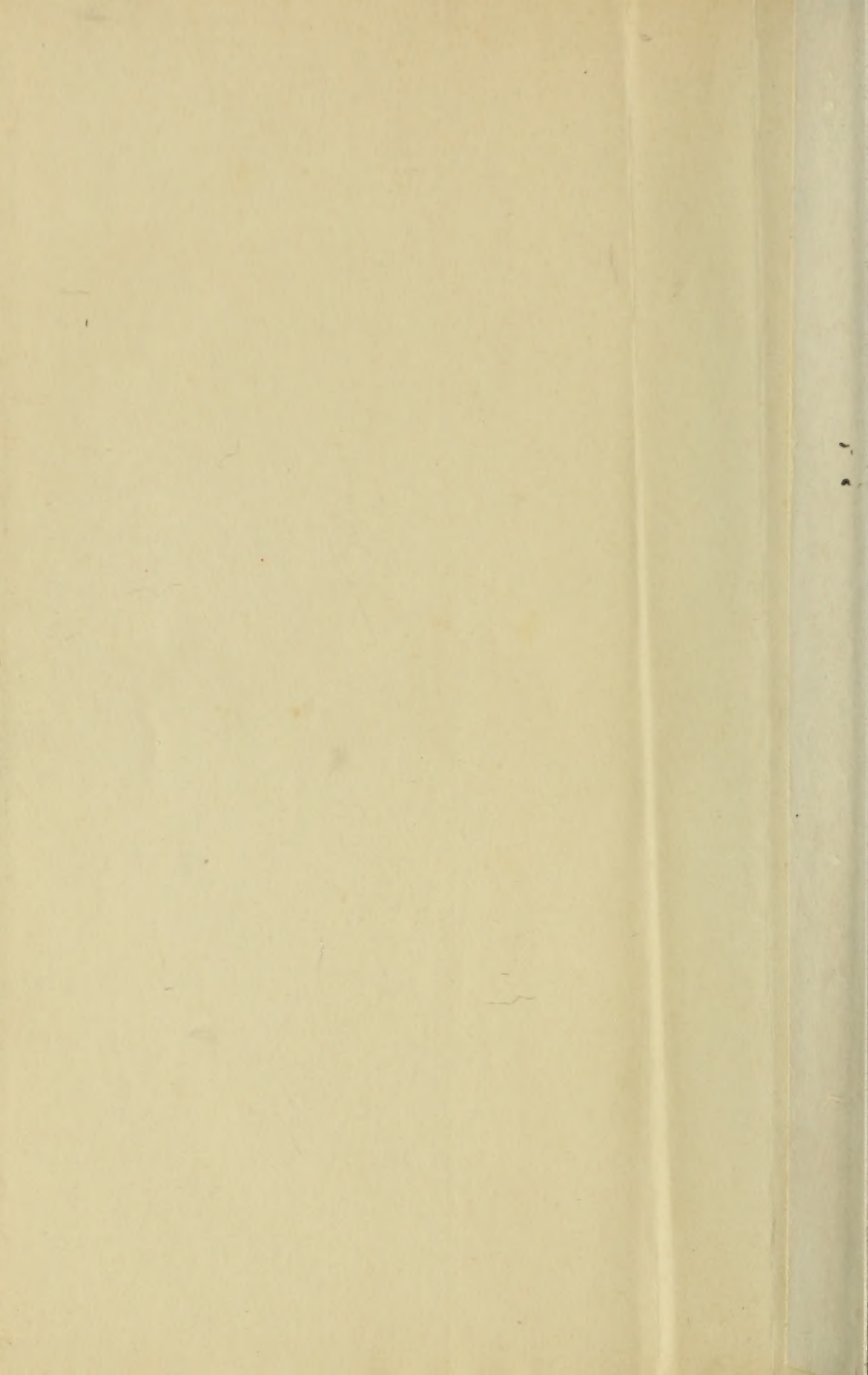
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